A STUDY OF EZEKIEL
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EZEKIEL

Commentary by Dr. Mark G. Cambron

Key Word: GLORY! Date: 592-572 B.C. Exilic. Babylonian Period.

Ezekiel, which means, "God Strengthens," was taken into Babylonian captivity with Jehoiachin in 599 B.C., being about 23 years of age. Seven years later, he began his prophetic ministry, and continued for 20 years. Like Jeremiah, he was a priest as well as a prophet. Of the three Major Prophets, Isaiah was the great poet, Jeremiah was the great preacher, and Ezekiel was the great artist. Isaiah had blown the silver trumpet over Jerusalem, Jeremiah was playing the mournful flute in Judah, and Ezekiel was striking the iron harp by the river Chebar. This prophet has not the sustained flight of Isaiah, nor the tenderness of Jeremiah, but there is a directness which is common only to a stern and strong nature.

The domination notes of his ministry are Sin, Punishment, Repentance, and Blessing. To destroy false hopes and awaken true ones was the burden of his soul.

The Book falls into three distinct parts: (1) Predictions before the siege of Jerusalem (1-24) B.C. 592-588; 4 1/2 years; (2) Predictions during the siege of Jerusalem (25-32) B.C. 588-586; 2 years (3) Predictions after the siege of Jerusalem (33-48) B.C. 586-572; 14 years. The subjects treated in these parts are: the Denunciation of Judah; the Visitation of the Nations; and, the Restoration of Israel.

The Book begins with Heavenly Glory, in the Cherubic Vision (1); it ends with

Earthly Glory, in the vision of the New Order (40-48); and in between, it tells of the Departing Glory (8:4; 9:3; 10:4; 18:19; 11:22, 23). The idea of Glory runs through the whole prophecy, and, in a sense, characterizes it.

Ezekiel has been called "the prophet of reconstruction," and this he was. He saw a great future not for Judah only, but for the whole nation, when it shall be reunited and purified. With Jeremiah, he shares in the distinction of promulgating the doctrines of individual responsibility, but he gives it an emphasis which is all his own.

Now as far as Ezekiel is concerned, there are NO Ten Lost Tribes of Israel. The heart of Ezekiel is found in chapter 24.

The Prophet Commissioned (1-3)

- The Vision (1)
- The Voice (2-3)
  - Mission (2:1-3:13)
  - Message (3:14-21)
  - Method (3:22-27)

The City Judged (4-24)

- Jerusalem's Future (4-7)
  - Symbolically Presented (4-5)
    - The brick equals Jerusalem; the soldiers equal Babylon; Ezekiel represents Jehovah. A place of iron between.
    - Position (4:4-8) 390 days on the left side; and 40 days on the right side.
    - Food (4:9-17)
    - Hair (5)
  - Plainly Predicted (6-7)
    - Coming Judgment (6)
    - Coming Destruction (7)
- Jerusalem's Conditions (8-9)
  - Vision of the Pollution (8)
  - Vision of the Punishment (9) Comes from the North
- Jerusalem's Forfeiture (10-11)

Ezekiel sees the:

- Glory Withdrawn to the Threshold (10:1-9)
- Glory Withdrawn from the Threshold (10:10-18)
- Glory Withdrawn from the Temple (10:19 - 11:21)
- Glory Withdrawn from the City (11:22-23)

        - Glory Withdrawn to Olivet (11:23-25)
    - Jerusalem's Future (12-24)
        - Certainty of Judgment (12-15)
            - Symbolic Action (12)
            - Treating Discourses (13-14)
            - Prophetic Parable (15)
        - Cause of Judgment (16-24)
            - Set Forth in Parable (16) Jerusalem begotten by heathen parents; God took that young woman to be His wife. But she would not be true.
            - Set Forth in Riddle (17)
            - Set Forth in Proverbs (18) Teeth set on edge. God shows that He deals with man individually. A man is not punished for his father's sins, but for his own.
            - Set Forth in Lamentation (19)
            - Set Forth in History (20) Israel had worshiped the same gods of the Egyptians.
            - Set Forth in Discourses (21-22)
            - Set Forth in Figures (23-24) Two Sisters: 1. Samaria; 2. Jerusalem—both espoused to God. Samaria's former lovers were Assyria and Egypt. Jerusalem's former lovers were Babylon and Chaldea.
            - Boiling Pot: Jerusalem is a rusty pot. Rust is blood; empty pot is the city.
            - Death of Ezekiel's Wife: Judgment upon Jerusalem.

The Nations Visited (25-32)

- Ammon (25:1-7)
- Moab (25:8-11)
- Edom (25:12-14)
- Philistia (25:15-17)
- Tyre (26:1 - 28:19)
- Zidon (28:20-26)
- Egypt (29 - 32)

The Nation Restored (33-48)

- The Messenger (33)
- The Message (34-39)
    - Of the Shepherds (34) John 10, Psalm 23, and Ezekiel 34 are the great Shepherd passages in the Bible—of the Shepherd (Jesus Christ) that

        will come!
        Of the Mountain (35:1 - 36:15)
        Of God's Profanes Name (36:16-38)
        Of the Dry Bones (37:1-14)
        Of the Two Sticks (37:15-28) One stick is Judah, Levi, and Benjamin; the other stick is the Ten Tribes.
        Of Gog and Magog (38-39)
    The Visions (40-48)
        Of the Temple (40-42)
        Of the Service (43-46) Return of the (Glory of) the Lord to the New Temple
        Of the Land (47:1 - 48:29)
        Of the City (48:30-35)
        "THE LORD IS THERE"

INTRODUCTION

The meaning of the word Ezekiel means "whom God strengthens," and by him Judah was to know of the future restoration of all Israel to the Promised Land by the Messiah, the Lord Jesus Christ.

THE KEY VERSES of this book are Ezekiel 36:24-26 and 36:33-35.

For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

Then will I sprinkle clean water upon you, and you shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded.

And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited.

THE KEY CHAPTER is Ezekiel 37: Restoration & Resurrection of Redeemed Israel.

CHAPTER 1

The Prophet Himself:

Verse 3 lets us know that he was a Cohen, a priest of the tribe of Levi. He, like John the Baptist, came to Judah and Israel to fulfill God's appointment of that of a prophet.

Verse 1 states that he was 30 years old at the time of his first prophecies—the year that the priests took their office. [For the priest began at 30 years of age and retired at 50]. John the Baptist also began his ministry at age 30.

Both Ezekiel and John the Baptist could have lived off things offered upon the altar: (the peace or fellowship offerings, and the sin and trespass offerings). Ezekiel did not, for at the beginning of his ministry he was taken with the majority of the priests to Babylon by Nebuchadnezzar. Then, too, Nebuchadnezzar later destroyed Solomon's temple, so there was no temple. John the Baptist's parents encouraged him for his life's work of preparing the people for the way of the LORD as predicted in Isaiah 40:1-8 and Malachi 3:1a. He stayed at home until he was 30.

Three prophets prophesied at the same time: Daniel, Jeremiah, and Ezekiel (Read 1:1-2).

The glory of God appeared unto Ezekiel as he was among the captives (Israelites) by the river Chebar—or canal. [The city of Babylon was 20 miles by 20 miles—400 square miles. The river Euphrates entered this city by flowing under its walls from the north, then flowed 20 miles and exited out from under the south walls. Nebuchadnezzar built such a beautiful city, dividing the 400 square miles and irrigating the farm lands by canals, which were designated as rivers].

Ezekiel, like Zacharias, the father of John the Baptist, received revelations of the LORD in the fourth month (July). Zacharias—that he would father the forerunner of the Messiah and call his name John. Ezekiel, in this same month received the first visions of the glory of God to encourage Judah and Israel that their captivity would not be too long!

Ezekiel states it was the fourth month of the Jewish calendar—July. In I Chronicles 24 we learn that David, before his death, divided the two courses of the priests into 24 lots—two served in the Temple each month. Luke 1:5 states that Zacharias was of the lot (or course) of Abia (Greek spelling). I Chronicles 24:10 lets us know that the lot (course) of Abijah (Hebrew spelling) was the eighth: two each month; thus, the lot of Hakkos and Abijah served together (2 a month) the fourth month—the first month was April, so these two lots (courses) served together four months later, which was July.

After Zacharias learned he was going to be a father, he finished his priestly duties during that month of July, went home, and Elizabeth became pregnant with John the Baptist the next month of August.

Verse 2 emphasizes that this glorious revelation was made on the fifth day. Five in the Word of God is the number of Grace.

It was the fifth year of Jehoiachin's captivity. As Ezekiel is now 30 years of age, we find he was 25 years of age when he was taken into the Babylonian captivity.

There were three attacks against Jerusalem by Nebuchadnezzar of Babylon: First, during the reign of Jehoiakim's reign. It was during this time that Daniel was taken to Babylon (Daniel 1:1); Second, during the short reign of Jehoiachin, Jehoiakim's son (Ezekiel 1:2). The third attack was during the close of the realm of Zedekiah, the brother of Jehoiakim. He reigned eleven years—"and he did that which was evil in the LORD his God, and humbled not himself before Jeremiah, the prophet speaking from the mouth of the LORD. And he also rebelled against King Nebuchadnezzar who made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel" (2 Chr. 36:12-13).

Jeremiah was not taken to Babylon, but prophesied of the Babylonian captivity and its duration of 70 years (Jer. 25:11-12).

Daniel prophesied for all the 70 years of the Babylonian captivity; Ezekiel prophesied in Babylon (though in the spirit was taken to Jerusalem [Ezekiel 8, 9]) for 20 years.

Jeremiah prophesied for over 40 years.

Verse three states, "and the hand of the LORD was there upon him." Many of the saints of God have had this experience! They know when they are led by Him. They know when they speak it is the Holy Spirit that is filling them.

Oh, may we never endeavor to work the works of God without His anointing!

One good thing to remember: take everything as literal as you can. By reading and re-reading the prophesies, we can be sure when the LORD is speaking literally and when He is speaking figuratively. Usually the prophet gives his own interpretation.

Now the Vision:

> And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof a the color of amber, out of the midst of the fire.
>
> Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man.
>
> And every one had four faces, and every one had four wings.
>
> And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the color of burnished brass.
>
> And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings.
>
> Their wings were joined one to another; they turned not when they went; they went every one straight forward.
>
> As for the likeness of their faces, they four had the fact of a man, and the face of a lion, on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle.
>
> Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.
>
> And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went.
>
> As for the likeness of the living creatures, their appearance was like burning coals of fire, and the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.
>
> And the living creatures ran and returned as the appearance of a flash of lightning. (Ezekiel 1:4-14).

1. First, Ezekiel sees the glory of God (Elohim) and the glory of the LORD (Jehovah) by the river Euphrates.
2. Next, he sees Him on the Plains (3:23).

3. Next, he sees Him over the Inner Gate (8:3-4).
4. Next, he sees Him from the Cherub [Holy of Holies] (9:3)
5. Next, he sees Him to the threshold (9:3)
6. Next, he sees Him back from the threshold to above the Cherubim (10:18-19).
7. Next, he sees Him over the city (11:22-23).

Months have passed.

Return of the glory of God and of the LORD (43:2) upon the mount east of the city—Olives (11:23), from the way of the east—came into the House (43:3) and filled the house.

The Glory of the LORD filled the House.

This latter House is not Solomon's as when Ezekiel first saw the Glory of God and the LORD—it is not Zerubbabel's, nor is it Herod's temple rebuilt (Rev. 11:1-2). It is the Messiah's Temple! It is His whose name is the Branch (Zechariah 6:12).

The Glory of God never came into Zerubbabel's temple; neither did it come upon Herod's temple that was destroyed by Titus in 70 A.D. It shall not come upon the rebuilt Herod's temple (Revelation 11:1-2; Matt. 24:15). The antichrist shall destroy this temple.

Where is that glory now? In the secret place of the Almighty; within the born-again child of God. "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ. For we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us" (2 Corinthians 3:6-7). We, as individuals and as a whole, are the Temple of God and His glory is in us, and, thus, resteth upon us (I Peter 4:14).

Verse four - It is necessary to remember that the glory of God (Glory of the LORD Jehovah) rested upon the cherubim(s) of the Ark of the Covenant when the tabernacle was dedicated to the LORD. Moses, to begin with, was given the pattern of the whole tabernacle on Mt. Sinai, including the ark of the covenant which was made of Acacia wood overlaid with gold. Upon the ark the mercy seat lay, and out of the mercy seat were fashioned the cherubim(s) facing the mercy seat. [Upon the mercy seat once a year the blood of the atonement was applied by the High Priest].

In forming and fashioning in perfect detail the Tabernacle and its furniture with the clothing of the priests and high priest, the LORD called Bezaleel and Aholiab and filled them with the Holy Spirit and knowledge to make these things. Many others of Israel also worked on the Tabernacle (Exodus 31:2, 6). God raised up Solomon 400-500 years later to build the House of God. Jehovah (the LORD), had earlier revealed the architectural plans to David (I Chronicles 28:11-19). David had bought Ornan's threshing floor and gave this to be the location for the new temple. David also saved up the gold, silver, bronze (brass), and iron which he had captured from his enemies, and other treasures he had gained by gift and trade. These he turned over to Solomon with the warning that if he stayed close to Jehovah (the LORD) God would bless him, but should he forsake his God, God would forsake him (I Chr. 22:19).

David died and Solomon built the House of Jehovah (the LORD). Upon its dedication, the Glory of God filled the House with a cloud.

Again, 250 years later, Isaiah saw the glory of God (Isaiah 6:1-8) upon the same temple (Solomon's).—These things said Isaiah, when he saw his glory and spake of him [John 12:41]. About 200 years after Isaiah's experience, the LORD's (Jehovah's) glory is revealed to Ezekiel—not in Solomon's temple still standing; no, not even in Jerusalem, but in the land of Babylon, and by the river Chebar; then in Solomon's temple immediately afterwards.

In Ezekiel 1 we see the Glory of God—the glory of Jehovah (the LORD) is manifested again. In his vision there on the bank of the river Chebar he saw wheels within wheels, cherubim(s) at each of the four wheels. Could this be a vision of Solomon's temple still standing with the cherubim(s) of gold upon the mercy seat of the Ark of the Covenant? And the wheels (carts) we find in Solomon's temple number 10—small lavers whose waters were poured from the giant laver.

At the time of the erection of the Tabernacle, Israel numbered only about 2,400,000 people, besides the Levites. The small laver filled with water to wash the priests' hands and the foot washer for the priests' feet circling the bottom of the laver were sufficient for Aaron the High Priest and his four sons [Nadab and Abihu died for offering unauthorized offerings of incense upon fire]. Now the priests numbered only three, and their work as priests was sufficient for Israel's small number. But at the time of David and Solomon, Israel's numbers had increased to several million, and so had the priests multiplied their number. The laver had to be enlarged. It was stationary, a huge cup-shaped bowl called the sea (see Revelation 4:6) containing 2,000 baths (the laver held 3,000 baths). To take care of the thousands who came to the Temple to worship and the many priests, more than just one laver was needed—though it was large. So the LORD had Solomon to build 10 smaller lavers which held 40 baths each. These were upon carts with wheels and were moveable—yet none were used in the Holy Place nor in the Holy of Holies. Hence, these pieces of furniture (small lavers) and the two cherubim(s) of gold upon the mercy seat had nothing to do with this prophecy found in Ezekiel.

We must always remember that this same glory was manifested in and on the LORD Jesus Christ at His transfiguration (John 1:14; 2 Peter 1:16-18). And now those who are saved since Christ died for us and rose again from the dead, indeed, have received the knowledge and experienced the reality of the glory of Christ (2 Corinthians 4:3-6)!

Verse 3

The hand of Jehovah (the LORD) was upon Ezekiel for power, for revelation, for writing and speaking the Word of God (3:14, 22; 8:21; 37:1; 33:22; 40:1). Oh, may His precious nailed, wounded hands remain on us!

Verse 4

A great whirlwind came out of the north—a large cloud was emanating flashing lightning and was compassed with light about it. The center of the cloud glowed as hot metal.

Verse 5

In the flaming fire there appeared four living creatures. They looked like men.

Verse 6

But each creature had four different faces and four wings. [These could not be the animated cherubim(s) of the Ark of the Covenant as they had two wings, nor could they be the seraphim(s) of Isaiah 6:2, for they had three pairs of wings].

Verses 7-9

Their legs were straight and their feet looked like calves feet and gleamed as shining brass (bronze). Under their wings each creature had a man's hand. All four had wings and faces, their wings touched each other—one touched the wing of a creature on the left and touched the wing of another creature on the right. They proceeded straight ahead.

Verse 10

Their faces each had a face of a man; on the right side the face of a lion; on the left side the face of an ox; and behind, they had the face of an eagle. (See vs. 15)

Verse 11

Each creature had two pairs of wings. With one pair it touched the wings of the creature on either side, and with one pair it covered itself.

Verse 12

As the spirit would go, so they would go.

Verse 13

These creatures seemed to be enveloped with fire—they were as torches, fire moving backward and forward among the creatures.

Verse 14

The creatures moved as though they were flashes of lightning (Hebrews 1:7, 14).

Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces.

The appearance of the wheels and their work was like unto the color of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel.

When they went, they went upon their four sides: and they turned not when they went.

As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four. (Ezekiel 1:15-18)

Verse 15

Here are four wheels with their axles and spokes and rims—there was one set of wheels which were connected by their axle, the other two wheels' axles joined the other in the middle. Hence, the wheels could go in any direction—and each creature was appointed to a different wheel. We note also, that eyes filled the rims—together the motion to go where the Spirit desired is omnipresence of God, and the all-seeing eyes is omniscience.

[The creatures' faces can be seen in the creatures of Revelation 4:6-7. They, too, attend the throne of the Lord Jesus Christ—Matthew portrays Christ as the Lion — King; Mark depicts Him as the Ox — Servant of Jehovah; Luke describes the Messiah as the Perfect Man — His humanity; and John emphasizes His deity — the Eagle]. (See verse 10)

And when the living creatures went, the wheels went by them: and when the

> living creatures were lifted up from the earth, the wheels were lifted up.
>
> Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.
>
> When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.
>
> (Ezekiel 1:19-21)

The wheels move in the direction the creatures flew—for the spirit of the living creatures were in the wheels. Where the wheels go, the creatures go; and where the creatures go, the wheels go, for the spirit of the living creatures are in the wheels.

And the likeness of the firmament upon the heads of the living creature was as the color of the terrible crystal, stretched forth over their heads above. (1:22)

Above the creatures were great expanses. When the creatures moved, the sounds of their wings could be described today as the sound of our modern airplanes—"like the voice of the Almighty"—like the shouts of a moving army. When they were motionless the creatures folded their wings in silence.

> And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.
>
> And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness a the appearance of a man above upon it.
>
> And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.
>
> As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. (1:25-28)

Verse 25

There was a great voice from the firmament at which the creatures folded their wings.

Verse 26

Besides the great voice, there was seen a throne and he who sat upon the throne was a man, the Son of Man, the LORD Jesus. He whom Isaiah saw (Isaiah 6:1), and there He is today! He is pictured the same at His transfiguration and in Revelation 1:14-15; 4:2-7.

CHAPTER 2

Verse 1

"And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee" (2:1)

"Son of Man" - this is the Millennial title of the Messiah.

> What is man, that thou art mindful of him? and the son of man, that thou visitest him?
>
> For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.
>
> Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:
>
> All sheep and oxen, yea, and the beasts of the field;
>
> The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.
>
> O LORD our Lord, how excellent is thy name in all the earth! (Psalm 8:4-9; see also Hebrews 2:6-9)

The Lord Jesus time and time again referred to Himself as the Son of Man in the Gospels to be Israel's Messiah! The title, Son of Man is found 93 times in the book of Ezekiel, and here is a key that unlocks so much of this great book. As "son of man" is the Millennial title of the Messiah, then when God speaks to Ezekiel, apply Jesus' name in Ezekiel's place. So much of the truth has to do with the Millennium and the build-up to it.

Every one of us needs to go boldly to the throne of grace and realize that His calling is ours, and the work is His.

Just a thought: Ezekiel, Daniel, and Jeremiah lived and prophesied at the same time. Ezekiel was taken over to Babylon during the reign of Jehoiachin. Daniel, as it were, was waiting for him for about eight years in Babylon, as he was taken during the third year of the reign of Jehoiakim to Babylon and prophesied for the whole 70 years of captivity.

It seems that Ezekiel prophesied about 21 years. Jeremiah prophesied in Judah before, during and after the captivity: about 42 years.

These three great prophets (in the mouth of 2 or 3 witnesses the truth be established) witnessed the destruction (that is they (only Jeremiah) observed, rather this judgment of God upon His people—How they loved Jerusalem but how they loved the LORD the better.

First Time—

The entering of the Holy Spirit into Ezekiel—not to indwell or to stay there (this happened at Pentecost). The Spirit left and came again on other occasions. Here he was filled with the Spirit for power. Filling, of course, means to control.

"And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me" (2:2).

We believe that the Holy Spirit never indwelt the believers before Pentecost as He does today, since Pentecost.

However, the Holy Spirit came to them and then left; then came again unto them, and left. Many times we read in the book of Ezekiel of the Spirit's entering Ezekiel, but He came not to stay. But over 1900 years ago, after Pentecost, the Holy Spirit dwelt in all believers then, and in all believers since.

As in the first chapter we see the working of the Holy Spirit in the believer that we were not aware of. The Lord Jesus said of the Spirit, “He dwelleth with you, and shall be in you” (John 14:7).

All through the Old Testament God promised the Holy Spirit to His believers—(be poured out) (a fruitful field,—”a forest,”), and that promise became a reality at Pentecost and ever since. Every born again believer receives the Holy Spirit when the believer is born again. He is immediately regenerated by the Spirit (Titus 2:5); indwelt with the Spirit (Romans 8:9); sealed with the Spirit (II. Cor. 1:22); anointed with the Holy Spirit (I John 2:27); and baptized with/in the Holy Spirit (I Cor. 12:13).

After having all these works of the Holy Spirit in him, the believer is commanded to be filled with the Spirit—better expression, “controlled by the Spirit.” This comes to us by obedience, faith, dedication fully to Him.

And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day. (2:3)

The prophet is sent to the rebellious house of Israel, even as God’s son, Jesus the Messiah, was sent to still rebellious Israel—”he came unto his own (things, creation), and His own (people) received Him not” (John 1:11).

All 12 tribes at this time were in the Babylonian captivity except a few thousand in Judah. They soon were taken to Babylon. The 10 tribes had been taken into the Assyrian captivity in 721 B.C. In the meantime, Assyria was captured by the Babylonians. Hence, the 10 tribes were already there when Judah was captured and sent 115 years later to Babylon. Then all 12 tribes of Israel are there in Babylon—no lost tribes with lost identity.

This rebellious spirit was demonstrated by Israel as they traveled the 40 year journey through the wilderness, and continued even in the Holy Land, and the many years under God-appointed kings. That rebellion is forceful today. “We will not have this man rule over us!”

Verse 3

The commission: to speak to the rebellious house of Israel—all twelve tribes are there (in Babylon).

For they are impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD. (2:4)

Verse 4

The people: a rebellious nation, impudent children and stiff hearted.

The message: “Thus said Adonai Jehovah.”

Adonai - Jehovah—The Master, Owner, Jehovah = Sovereign Jehovah. Jehovah emphasizes His calling by sending Ezekiel to His own people with the unadulterated Word of God.

And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them. (Ezekiel 2:5)

Verse 5 (8)

It seems that there is no hope of Israel repenting and turning to their God Jehovah. The LORD Jehovah is giving every opportunity to them. Even their chastisement of the captivity is proof of His love for His people. If they do or if they don't repent, they will know for certain that a prophet has been among them. No more excuses, but more chastisement should they refuse the Word of God by the mouth of Ezekiel.

And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. (2:6)

Verse 6

Be not afraid of their words nor at their looks (faces).

Three times the title "Son of Man" is mentioned already in this chapter and once more in verse 8.

Praise God for the control of Ezekiel by the Holy Spirit for his natural fears are to be forgotten and to realize that God is more powerful than all the rebellious nation of Israel. The prophet is to ignore the words of man and consider he has the Word of God to proclaim—whether they believe it or not.

And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious. (2:7)

Verse 7

Speak my words whether they accept or reject them—they are rebellious.

Yes, Ezekiel! Preach the Word! Yes, dear pastors, preachers, evangelists, teachers, missionaries—preach the Word of God with which He has set your soul on fire! Amen!

Verse 8

But thou, son of man, hear what I say unto thee: Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee. (2:8)

After putting on the armor of God and wielding the sword of the Spirit—eat the Word I give you. Oh how much we learn on modern day inventions. We are living in the computer age. I learned that a computer can't just start printing what we want to learn. All things in a computer must be word-processed—word fed. Oh, Ezekiel, God's Word process to you. Let God feed you—then He can bring it out!

Hear my words and don't be rebellious like them; eat what I give thee (the scroll as John, Revelation 10 and Zechariah 5:1).

Verse 9

The scroll given and its description:

And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein. (2:9)

Ezekiel expects a special gift and he was given it—a scroll (book) was presented to him by a hand—the hand of God that lay heavily upon him (1:3) — God's hand. God, Who was sitting upon the throne (1:26). Isaiah saw the LORD Jesus on the throne some years before that (Isaiah 6:1; John 18:18).

In times past the LORD Jehovah had spoken to this rebellious people through Moses and Aaron; then through kings and prophets. But they remained rebellious, even after God sent His Son, Jesus, the Messiah—Him they and the Romans crucified!

This scroll was rolled up then spread out, and written within with God's Word: lamentations and mourning and woe! (See commentary on Revelation 5:1-7. Also Rev. 10:9-10).

As in the case of John (Rev. 10:9-10) he ate the scroll (Word of God) which was sweet, but it gave him a heartburn. How precious and priceless, but, oh, how perilous the Word of God with which we have been fed! But preach it!

CHAPTER 3

EZEKIEL—WHOM GOD STRENGTHENS

Verse 1

Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. (3:1)

A ROLL, the word of God was offered to Ezekiel to eat—just as we find in Revelation 10. God is giving His Word—word processing they call this in computer science. And as he holds this treasure in his body—an earthen vessel—God will extract His Word out of Ezekiel to the people which God has placed there.

So I opened my mouth, and he caused me to eat that roll.

And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness. (3:2-3)

He ate it and it was sweet to the taste—sometimes we eat the Word of God; how precious and sweet it is in our mouths. But the knowledge of the fulfillment of the Word causes it to become bitter in our stomach—gives us heartburn (Revelation 10:9).

And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

For thou art not sent to a people of a strange speech and of a hard language, but to the house of Israel.

Not to many people of a strange speech and of a hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee.

But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hardhearted. (3:4-7)

Ezekiel was to go to the house of Israel. As we know, all 12 tribes were now in Babylon. The upper 10 tribes went into the Assyrian captivity in 721 B.C. In the meantime, Babylon captured Assyria and, thus, the 10 tribes. Then Babylon captured the two lower tribes 115 years later in 600 B.C., taking them to Babylon; and now all 12 tribes are in Babylon. Ezekiel's commission was to give them what he had received from the LORD (Jehovah)—His Word.

These people are not strangers to you. They are your kinsmen, whose language you have been speaking since childhood, the house of Israel.

This verse (3:5) guided me over thirty years ago to go to the lost sheep of Israel in America. (I had dedicated my life to be a missionary 22 years before, and the place of service was not made clear. I was slow in learning languages, and a far-off country held no interest to me. The LORD (Jehovah) made it clear that the Israelites in America spoke English and I would not have to learn Hebrew. I have learned that most Jewish people in America know nothing of the Hebrew language either!

Verse 6

Ezekiel was not to go to a people whose language he did not know. For if God had sent him to another people whose language is hard to understand, no doubt they would have received the Word.

Verse 7

He was to go not to a people of strange language, but to Israel, his people, in their own language. Yet they wouldn't listen to him, as they didn't to Isaiah and Jeremiah.

Why send Ezekiel to Israel if God knew they wouldn't accept His Word? We know why—Israel can never claim that Jehovah didn't love them; therefore, He exhausted every avenue of patience, grace, and mercy so that not a word of criticism could ever be used against Jehovah at the Great White Throne Judgment.

No, Israel would not hearken unto you, Ezekiel, for they have not hearkened unto Me.

Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads.

As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house. (3:8-9).

God made Ezekiel a priest like Jeremiah, a priest by birth—but now a stern prophet. He was told not to fear them. I, Jehovah, shall take this experience and mature you into a stable, unmovable, steadfast prophet of God. You shall prove to be very strong to your people.

Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears.

And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord GOD; whether they will hear, or whether they will forbear. (3:10-11)

Amen and Amen! Oh, pastor, evangelist, teacher, and missionary! The Word of God that the LORD has stored in you, now speak unto the people God has sent you! Preach the Word—shout it!—publish it—the Word! The Word! The Word of God! Whether your people will accept it or not.

Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the LORD from his place.

I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing.

So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was strong upon me. (3:12-14)

The prophet is gaining more strength in body and spirit by the Holy Spirit.

As the Holy Spirit lifts him up, he hears a voice saying "Blessed be the glory of the LORD from this place." He also heard the noise of the wings of the living creatures, and he heard the sound of the moving wheels. Ezekiel is surrounded by the presence of the glory of God which he sees, hears, and feels. The hand of the LORD was upon him (vs. 14).

After being taken away by the Holy Spirit, he goes in bitterness and heat of his spirit, for the rebellion of all Israel against Jehovah (the LORD). Oh, praise the LORD that the hand of Jehovah was strong upon Ezekiel.

Then I came to them of the captivity at Telabib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.

And it came to pas at the end of seven days, that the word of the LORD came unto me, saying,

Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.

Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thy hand.

Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul. (3:15-21)

Ezekiel goes to his kinsmen on the river Chebar, where he saw the cherubim, etc. Here he hears the beating of their wings. He is to warn Israel, though they heed him not. (1) If God says to the wicked men thou shalt surely die, and you do not warn him, he shall die in his sin, but his blood will be required of him. (2) If you warn the wicked, and he die in sin, thou hast delivered thy soul. (3) When a righteous person turns from his righteousness and falls into iniquity and you do not warn him, his righteousness will be forgotten; he shall die in his sins, and if you have not warned him, his blood I will require of thee! If the righteous remains righteous and you warn him, he shall surely live, and you hast delivered your own soul.

By these words the prophet (and every servant today also) is warned of his great calling—his duty—his obligation to God and people.

When God tells Israel they are going to die, and the prophet warns them not, the wicked shall die in his sins, but God will hold the prophet accountable. But if the wicked be warned and he heeds not the warning, he shall die in his sin, and the prophet shall deliver his own soul.

And if the righteous turns from his righteousness and the prophet warns him not, he shall die in his sins, but God holds the prophet accountable. Should the righteous be warned not to give up his righteous way—being warned to sin not—he shall live and the prophet hath delivered his soul. (See chapter 33:1-19).

And the hand of the LORD was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee.

Then I arose, and went forth into the plain: and behold, the glory of the LORD stood there, as the glory which I saw by the river of Chebar: and I fell on my face.

Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house.

But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them:

And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they are a rebellious house.

But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord GOD; He that heareth, let him hear; and he that forbeareth, let him forbear: for they are a rebellious house.

(Ezekiel 3:22-27)

Verses 22 - 27

A fresh vision of the Glory of (God) the LORD on the PLAIN—the same as on the River Chebar:

He shall be bound, and become dumb, yet when the LORD shall speak unto him to speak to Israel, he will loosen his tongue and thou shall say, “Thus saith the Lord (Adonai) GOD (Jehovah).” He that heareth (and acts upon it), let him hear, and he that forbears (will not listen nor heed the warnings of God), let him forbear: for they are a rebellious house. Even in captivity, realizing the judgment of God (Romans 2:32) they will not take heed.

More instructions. It was a joy to go to his brethren by the banks of the Chebar River (canal), though they would not hear him. Now he is instructed to go outside the city of Babylon to the plains. Obedience was rewarded by giving Ezekiel another presentation of the Glory of Jehovah—the same he saw on the banks of the Chebar. Two places where the glory of God was presented (besides in the Temple there in Jerusalem). The glory had left the Temple long ago. In just a little while Ezekiel would visit Jerusalem and Solomon’s Temple in the Spirit. The Temple though, would be destroyed by Nebuchadnezzar’s third campaign against the Holy City and its temple—just 6 years from the time of presentation of the glory of God here in Babylon. [1:2 states it was during the 5th year of the captivity of Jehoiachin; it was also the 5th year of Zedekiah’s reign (Zedekiah reigned 11 years). Just 6 more years and Jerusalem would fall and the temple would be destroyed.

Verse 22

Again the hand of Jehovah was upon Ezekiel as a fresh anointing. Christians today are anointed with the Holy Spirit the moment they are saved, and that anointing abideth upon him forever. “Ye have an unction (anointing) from the Holy One, and ye know all things —-but the anointing which ye have received of him abideth in you” (I John 2:20, 27a).

Verse 23

Ezekiel arose and went forth into the plain outside the city and he saw the glory of God as he saw it inside the city of Babylon by the river Chebar.

Verse 24

Then the Spirit again entered him, for His presence guaranteed His power. He knew not of the abiding presence of the Holy Spirit as do the saints since Pentecost of nearly 2000 years ago which is to be recorded as the exact time the Spirit of God was poured out upon living believers and entered them forever. Today 1900+ years later, we believing Christians received the abiding presence and person of the Holy Spirit when we believe, and forever it shall be.

Verse 25

The Lord tells him he is to be bound. He addresses Ezekiel as the Son of Man (the Millennial title of the Coming Messiah—the Messiah, [Christ] was bound to soldiers —"he was oppressed, and he was afflicted, yet he opened not his mouth" [Isaiah 53:7]).

Verses 26-27

But he is to speak when the LORD opens his mouth.

CHAPTER 4

Here in chapter 4 the LORD has Ezekiel to perform face object lessons which will in a measure picture the terribleness of the coming siege on the rest of the kingdom of Judah down there in Jerusalem, Judah, and Benjamin.

Remember at this time all 12 tribes of Judah are in the Babylonian captivity.

Here is Ezekiel living in Babylon and prophesying the Word of the LORD of the terrible third siege which shall plague the remnant of Judah back in the Holy Land.

1. The first deportation of the Israelites was in 725 B.C. when the Assyrians captured the 10-tribe kingdom of Israel and moved them from the Holy Land to Assyria.

2. The second invasion by hostile enemies and removal of Israelites from Canaan was in 606 B.C. by Nebuchadnezzar, who took many captives (the prophet being one) to Babylon.

3. The third conquest of the Jews, the second for Nebuchadnezzar, was eight years later in 598 B.C., who took many to Babylon, the prophet Ezekiel being among them.

4. The fourth attack of the Jewish people, (this being the third for Nebuchadnezzar), took place in 587 B.C. when all Jerusalem, the city and temple, and all the cities of Judah were destroyed. Very few thousands were in this last skirmish and taken to Babylon. This last conquest is the SIEGE which Ezekiel is warning the Jewish people back home, to see if the leaders of all 12 tribes of Israel could persuade the die-hards of Judah to surrender, and by doing so, save many lives. There was very little response to this urging of the Jewish constituency in Babylon.

Jeremiah was the only prophet left in Judah at the time of this last attack by Nebuchadnezzar. He pled with them to surrender immediately—his argument met by several false prophets who emphatically declared that Nebuchadnezzar would be defeated and Israel again be established. Jeremiah said no, for Nebuchadnezzar is my servant, and will meet out my punishment upon Judah for her sins. King, princes, and prophets heeded the prophecies of the false prophets.

In this fourth chapter, God is showing all Israel the futility of their people back home—there is no country they can call to help them. If there had been some country to take up the challenge to come to Israel (Judah's) aid, there was no money to pay them, for Nebuchadnezzar would strip the Temple of its wealth and the King of his meager treasury. There is nothing but the siege for Judah.

Object Lesson # 1

Thou also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem:

And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set battering rams against it round about.

Moreover take thou unto thee an iron pan, and set it for a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel. (4:1-3)

Ezekiel was to take a brick or tile, and draw on it the outline of Jerusalem, and as a small child playing in his sand box, the prophet was to take the tile and lay siege against it—build forts against it, using even toy battering rams to strike down the imaginary city of Jerusalem.

An iron pan was to be placed as a wall between Ezekiel and the city, signifying God's determination of Jerusalem's destruction.

Object Lesson #2

Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.

For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.

And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year. (4:4-6)

Now the prophet Ezekiel was to lie on his left side for 390 days—one year and one month—as a reminder that the 10 tribe kingdom of Israel was 390 years in living, practicing, and performing their iniquity, this being 1 day for each year.

When the 390 days were over, then Ezekiel was to lay on his right side for 40 days—one day for each year, for the iniquity of the kingdom of Judah—one month and 10 days.

Why are there 390 days and 40 days? As for the 10 tribes of Israel, it could be that Israel's iniquity began when Jeroboam became Israel's first king and erected two golden calves, one at Dan and the other at Bethel, causing Israel to sin even to the present time of the book of Ezekiel (I Kings 12:26-30). The 40 years of Judah's iniquity could be from the reign of Josiah down to the present time of the book of Ezekiel's prophecy.

Object Lesson # 3

Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it.

And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege. (4:7-8)

The uncovering the arm of the prophet is to demonstrate that God's arm is against Judah. The LORD Jehovah will bind Ezekiel, or paralyze him, causing him not to move until the 390 days (1 year, 1 month) demonstration against the 10 tribes of Israel is over; then he would lay on his right and remain bound until the 40 days (1 month, 10 days) against Judah would end.

Object Lesson # 4

Take thou also unto thee wheat and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof.

And thy meat which thou shalt eat shall be by weight, twenty shekels a day: from time to time shalt thou eat it.

Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink.

And thou shalt eat it as barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight.

And the LORD said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.

Then said I, Ah Lord GOD! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth.

Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.

Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment:

That they may want bread and water, and be astonied one with another, and consume away for their iniquity.

(Ezekiel 4:9-17)

To show the scarcity of food and water at this time of the siege, Ezekiel was given the formula of the bread he was to bake and eat, and to drink of the measured water for each day. [Now all 12 tribes of Israel were not on rations as to food and water during the siege (about 500 miles away in Jerusalem). They had plenty. But it was the remnant that God wanted to save. And He used these object lessons for the Israelites in Babylon to stir them to do something to warn their people of the truthfulness of an actual siege.

Eight ounces of bread was to be eaten each day and only one quart of water was to be drunk each day.

The bread was to be baked in the sight of the Jews over a fire made of human dung. Ezekiel protested, so the LORD changed the fuel to cows' dung. There are many people today who use dried cow dung for fuel. Many American citizens used this kind of fuel in their traveling west to California and Oregon.

The Jews in Judah would eat their bread and drink their water by measure during the siege. The siege was so sore that they ate dead human bodies—even putting to death some of their children in order to eat their flesh.

It came to pass as God's Word said it would.

CHAPTER 5

The Sign of the Sharp Knife upon the 12 Tribes in Babylon

Oh, the terrible plight of the remnant in Judah. On two deportations before Judah had lost most of the millions of her kingdom to the Babylonian captivity. Her smiths had been taken away, and there is none left to forge her swords and spears. Very few were left to the spoil of Babylon. Jerusalem usually had about 1100 people living there, but because the Babylonian soldiers were scattered throughout Judea raising havoc, many of the people of Judah came to Jerusalem while they could slip in. At the time of the siege there were over 7,000 Jews in Jerusalem. But her walls could not protect her much longer.

When an army such as Nebuchadnezzar's laid siege to a city as he did to Jerusalem, they surrounded the city with their army, allowing no one to go out nor to come in the city. Nebuchadnezzar hoped for an early surrender. If water was available to the besieged city, the time of the siege could lengthen. But it not, the siege would be over in three days after the water ran out. Jerusalem had plenty of water, but her grain supply was limited. When the bread gave out, cannibalism set in. This happened to Jerusalem.

Then when food gave out, the people within the walls were so weak that it was easy to put down completely the rebellion. This happened in Jerusalem!

The captured people, usually the king, priest, and a few armor-bearers would be slain or blinded. The rest would be sent to the land of the captors, the poorest left to be vinedressers. This happened in Jerusalem!

The prophet Ezekiel had already been taken captive to Babylon and prophesied of the coming siege to the Israelites in Babylon. The prophet Jeremiah prophesied of the siege to King Zedekiah, princes, priests and people there in Jerusalem; he witnessed the complete destruction of Jerusalem by Nebuchadnezzar and his army and the degrading of King Zedekiah. For Nebuchadnezzar had the sons of Zedekiah slain before their father's eyes—then put out his eyes, bound him in chains of bronze, and taken to Babylon!

While prophetic scriptures speak of God's offense when His people forsake Him—their sins unconfessed, and the justice of God vindicated, yet the prophetic scriptures awaken us to the fact of a loving LORD—a God who will do almost anything to push His people from death to His loving arms—in perfect forgiveness, restoration, and perfect salvation. How loving God is to forgive the penitent's prayer of confession; how powerful He is to be able to satisfy God's own justice—"the soul that sinneth, it shall die." God's justice must always be met. Then how can God's justice be satisfied by the death to the sinner, yet providing salvation—yes, forgiveness; yes, satisfying God's demand of death of the sinner? Yet by His grace He gives him eternal life.

The payment of death is demanded.

God, through His love, provides the Substitute: Himself. "...My son, God will provide himself (to be) a lamb for a burnt offering...” (Genesis 22:8).

God is Spirit and cannot die. He became man (manifested in the flesh) so He could die, and did so in His Son, Jesus Christ!

Therefore death has been paid on demand. Man’s sins are paid for by the Son of God. God gives the believer, now justified by blood, by resurrection, by grace, by God, through faith alone—eternal life. Glory!

Now to the prophetic utterances of the coming siege of Jerusalem by more object lessons.

> And thou, son of man, take thee a sharp knife, take thee a barber’s razor, and cause it to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the hair.
>
> Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, and smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them.
>
> Thou shalt also take thereof a few in number, and bind them in thy skirts.
>
> Then take of them again, and cast them into the midst of the fire, and burn them in the fire; for thereof shall a fire come forth into all the house of Israel.
>
> (Ezekiel 5:1-4)

Verses 1 - 4

There must have been a lot of hair upon this prophet’s head or a very tedious scale able to weight the hair; nevertheless, Ezekiel was to divide his hair into three piles, and a few hairs were sewed into his skirt. Utter destruction is predicted upon those there in Jerusalem’s siege, for verse 5 states, “Thus saith the Lord (Master) GOD (Jehovah); This is Jerusalem” and her judgment.

There in Babylon, Ezekiel shall he set on fire in the midst of Babylon; another third pile to be cut into by a knife; and the last third part to be scattered in the wind. But there is a remnant according to the grace of God—the remnant is said to be the few hairs they were saved and sewn in the garment of Ezekiel—even some of these are taken and cast into the fire. Not only will those in Jerusalem meet God’s judgment, but the whole house of Israel is reserved for the same judgment—all twelve tribes!

Ezekiel was to shave his head and beard, dividing into 3 (three) parts, burning one-third; cutting into the second third; and scattering the last third in the wind. But take a few hairs and bind them in your skirts: thus, the picture of the vengeance upon the people of Israel—only a remnant shall be saved (Romans 9:27; Isaiah 10:22-23). Burn 1/2, cut with the second third, and scatter the 3/3—only a few shall be in God’s skirts. Take them again and put all in the fire. Thereof shall a fire come forth into all the house of Israel.

> Thus saith the Lord GOD; This is Jerusalem: I have set it in the midst of the nations and countries that are round about her.
>
> And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her: for they have refused my judgments and my statutes, they have not walked in them.

> Therefore thus saith the Lord GOD; Because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that are round about you;
>
> Therefore thus saith the Lord GOD; Behold, I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations.
>
> And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations.
>
> Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds.
>
> Wherefore, as I live, saith the Lord GOD; Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee; neither shall mine eye spare, neither will I have any pity. (5:5-11)

Jerusalem itself shall be the great object lesson for all 12 tribes of Israel.

One third shall be destroyed by fire (famine, pestilence—disease), one third shall be slain by the sword, and the last third shall be scattered to the wind (scattered throughout the world). There are about 2,400,000 Jews in the Promised Land, and about 16,000,000 scattered throughout the world.

The devastation in Jerusalem came to pass as predicted; likewise for Israel in the world since, and in the Tribulation (70th Week of Daniel), the last half especially (The Great Tribulation)—two-thirds of Israelites destroyed in the land (Zechariah 13:8-9), and 9/10 of Israel destroyed in the rest of the world (Ezekiel 20:37-38; Isaiah 6:13; Amos 5:3). All because of Israel's unbelief, her idolatry, and the breaking of God's laws.

The famine is emphasized in verse 10 that turns into cannibalism. The siege lasted for 1 year and 5 months: the water was plentiful and the grain was stored in abundance, but after more than a year without a re-supply, the grain got lower and lower until there wasn't any left. Anything edible was slain—oxen, sheep, goats, cats, dogs, horses, donkeys. This lasted for awhile, then the dead bodies, emaciated as they were, were stripped of flesh; later babies and children were slain and their flesh eaten, until hunger became unbearable.

Israelites had defiled God's sanctuary; thus God defiled them. Even today after another seize by Titus in 70 A.D., Herod's temple was destroyed. There has been no temple to return to for nearly 2,000 years. So, without an atonement, without God's forgiveness, Israel's punishment has lasted nearly 2,000 years!

> A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them.
>
> Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: and they shall know that I the LORD have spoken it in my zeal, when I have accomplished my fury in them.

> Moreover I will make thee waste, and a reproach among the nations that are round about thee, in the sight of all that pass by.
>
> So it shall be a reproach and a taunt, an instruction and an astonishment unto the nations that are round about thee, when I shall execute judgments in thee in anger and in fury and in furious rebukes. I the LORD have spoken it.
>
> When I shall send upon them the evil arrows of famine, which shall be for their destruction, and which I will send to destroy you: and I will increase the famine upon you, and will break your staff of bread:
>
> So will I send upon you famine and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the LORD have spoken it. (5:12-17)

In these next few verses (12, 16, 17) famine is underlined four times—a third of those in Jerusalem shall die of famine and pestilence—diseases that always accompany war! World War I, the disease was influenza; World War II, the disease was polio; the Korean and Vietnam wars, the disease was leprosy; now AIDS and ....

The Israelites in Babylon were not yet suffering what those in the Jerusalem siege did—but they are coming to them as a scattered nation for 2,000 years, which the nations surrounding them have never had to suffer. And there is still the Great Tribulation to come!

The prophet Daniel speaks of the Great Tribulation in Daniel 12:1-2; and the LORD Jesus describes it in Matthew 24:15-22. Israel shall be the object of God's chastisement, and also the object of Satan's hatred.

Famine, famine, famine! The greatest of all—for the Word of God (Amos 8:11-12).

CHAPTER 6

We must keep in mind that chapters and verses are man-made divisions. How it has helped the saints of God in their study of God's Word, making things remembered, and things illuminated and easier to find. Yet, sometimes great truths are lost by thinking that each sentence of God is ended at each verse, and especially each chapter. In this revealing chapter we find that it is the continuation of the judgment of God upon all Israel, and especially upon Judah.

All of the 10-tribe kingdom of Israel had been in captivity for over 115 years before Judah's first captivity during the reign of Jehoiakim. At this time, another captivity was exercised by Nebuchadnezzar during the short reign of Jehoiachin upon Judah—most of all the twelve tribes are now in the Babylonian captivity. There is the small group of Jews which are still in Judah and Benjamin with Zedekiah reigning over them. But because of Zedekiah's treachery against Nebuchadnezzar, this king of Babylon will make a siege against Jerusalem. It was not only Judah's rebellion against Nebuchadnezzar, but it was Judah's and her king Zedekiah's sinning against the LORD (Jehovah) that brought about the coming siege of Judah.

Judah has no friends among the nations whom she may call on for assistance. At this time of writing, Egypt is powerless to help, as Nebuchadnezzar had won by battle the land from the River of Egypt to the river Euphrates. Judah is powerless.

Not only was Ezekiel in Babylon revealing the great siege, and Judah to be taken to Babylon, but Jeremiah was prophesying in Judah of the coming siege also. Jeremiah was called a false prophet for even suggesting the possibility of such a thing. He suffered much until the siege was over.

It was hard for Israel, now in Babylon, to comprehend it also. Here God has Ezekiel revealing not only the fact, but the suffering of Judah by the siege.

> And the word of the LORD came unto me saying,
>
> Son of man, set thy face toward the mountains of Israel, and prophesy against them,
>
> And say, Ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys; Behold, I even I, will bring a sword upon you, and I will destroy your high places.
>
> And your altars shall be desolate, and your images shall be broken: and I will cast down your slain men before your idols.
>
> And I will lay the dead carcases of the children of Israel before their idols; and I will scatter your bones round about your altars.
>
> In all your dwelling places the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished.
>
> And the slain shall fall in the midst of you, and ye shall know that I am the LORD. (6:1-7)

All the mountains, hills, and valleys shall be smitten by the siege and utter destruction of the land by Nebuchadnezzar. On every high place an idol could be found—thus, they shall be cast down and the people slain before them. All Israel wiped clean of the Holy Land. God had promised the land to Abraham, Isaac, and Jacob, and for a thousand generations (Psalm 105:8-12). But because of their apostasy and idolatry, they were to be plucked off the land (Deuteronomy 28:63). The third invasion by Babylon completed God's judgment. ALL of Israel—Israel as a whole—have not been back into the Land of Promise since. Seventy years after the Babylonian captivity, only 50,000 Jews returned to the land of Israel. They were scattered once more by Titus and Hadrian (70, 134 A.D.). Jews are back in the land, about 2,400,000. All Israel is yet to be regathered by Messiah—the Christ—Jesus Christ! Verse 7—"They shall know I am the LORD (Jehovah)!"

> Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries.
>
> And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols: and they shall loathe themselves for the evils which they have committed in all their abominations.
>
> And they shall know that I am the LORD, and that I have not said in vain that I would do this evil unto them. (6:8-10)

Yet, God in His grace and mercy will not forget Israel, nor forget His eternal covenant with the seed of Abraham.

The LORD (Jehovah) shall leave a remnant in the lands where they shall be scattered (see commentary in this book of Ezekiel 11:16). The Apostle Paul, 600 years after the siege, wrote, "Even so then at this present time also there is a remnant according to the election of grace" (Romans 11:5). Today, 1990, there are thousands of Jewish believers in the LORD Jesus Christ. What a world we are going to have when all Israel shall be saved (Romans 11:15-26). "They shall know I am the LORD (Jehovah)!" [verse 10].

> Thus saith the Lord GOD: Smite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence.
>
> He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: thus will I accomplish my fury upon them.
>
> Then shall ye know that I am the LORD, when their slain men shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savor to all their idols.
>
> So will I stretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness toward Diblath, in all their habitations: and they shall know that I am the LORD. (6:11-14)

By three methods shall the LORD (Jehovah) destroy His people that are in the siege and in all the world: by the sword, by the famine, and by the pestilence (diseases).

Those that are afar off shall die by disease, and those that are near shall die by the sword, and those in the siege by famine.

This will prove I am the LORD (Jehovah).

The land shall become desolate—and it has remained that way for over 2,000 years.

Verses 7, 10, 13-14

"They shall know I am the LORD."

CHAPTER 7

The prophecy against Israel (all 12 tribes) has just begun.

> Moreover the word of the LORD came unto me, saying,
>
> Also, thou son of man, thus saith the Lord GOD unto the land of Israel; An end, the end is come upon the four corners of the land.
>
> Now is the end come upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense to thy ways, and will recompense upon thee all thine abominations.
>
> And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I am the LORD.

> Thus saith the Lord GOD; An evil, an only evil, behold, is come
>
> An end is come, the end is come: it watcheth for thee; behold, it is come.
>
> The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble is near, and not the sounding again for the mountains.
>
> Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations.
>
> And mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways and thine abominations that are in the midst of thee; and ye shall know that I am the LORD that smiteth.
>
> Behold the day, behold, it is come: the morning is gone forth; the rod hath blossomed, pride hath budded.
>
> Violence is risen up into a rod of wickedness: none of them shall remain, nor of their multitude, nor of any of their's: neither shall there be wailing for them.
>
> The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multitude thereof.
>
> For the seller shall not return to that which is sold, although they were yet alive: for the vision is touching the whole multitude thereof, which shall not return; neither shall any strengthen himself in the iniquity of his life.
>
> They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath is upon all the multitude thereof.
>
> The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him. (7:1-15)

"Ye shall know I am the LORD" (verses 4, 9, 27).

From outward observances in Babylon, as well as in Jerusalem, there is nothing to suggest that Nebuchadnezzar's wrath is stirred against this petty king of Judah, Zedekiah! A siege to that tiny city is unthought of. But God knew, so He put it into the heart of Ezekiel to tell of the coming calamity in Judah to those in Babylon, and the same truth of judgment to Jeremiah there where such destruction shall occur.

God always warns His prophets of coming dangers.

The end is coming to Judah, though the siege hasn't started as yet, but shall last for 1 year and 5 months.

God's patience is wearing very thin—and when He chastises, His eye shall not spare. Nothing now can stay God's judgment. Look especially at verses 9, 10: "And mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways and thine abominations that are in the midst of thee; and ye shall know that I am the LORD that smiteth. Behold the day, behold, it is come: the morning is gone forth; the rod hath blossomed, pride hath budded." The end is here. The sword for those outside the city—pestilence, and famine for those inside Jerusalem.

We wonder what went through the minds of those Israelites inside Babylon and are safe for the moment. There is no doubt but they had loved ones in Jerusalem—they just couldn’t conceive such a tragedy possible for their beloved. Too late to warn!

> But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.
>
> All hands shall be feeble, and all knees shall be weak as water.
>
> They shall also gird themselves with sackcloth, and horror shall cover them; and shame shall be upon all faces, and baldness upon all their heads.
>
> They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels: because it is the stumblingblock of their iniquity. (7:16-19)

As in every invasion and battle, some miraculously escaped alive, and there shall be some delivered from Nebuchadnezzar. Their plight is horrible—their silver and gold become worthless. None of their wealth can secure future safety.

How we love Israel, the Jews, for Messiah the Christ, Jesus is a Jew. But we are horrified at the whimsical boast that the wealthy Jewish people of America, England, and Brazil are stating—”Never again!” We won’t allow such conditions to exist again as existed in Germany under Adolph Hitler. What can deliver them? Their money? Their lands? Their manufacturing plants? Oh, the unregenerate mind of the Gentile during the tribulation! What suffering they are capable. And the unregenerate mind of the Jew—He is capable of the most hideous torture, as the antichrist shall demonstrate.

When anti-Semitism begins, oh, the terribleness of its consequences. The holocaust of the 40’s will seem nothing as to the ravages of the world against the Israelite in the coming Tribulation.

> As for the beauty of his ornament, he set it in majesty: but they made the images of their abominations and of their detestable things therein: therefore have I set it far from them.
>
> And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it.
>
> My face will I turn also from them, and they shall pollute my secret place: for the robbers shall enter into it, and defile it. (7:20-22)

Here the defacing and destruction and defiling of Solomon’s Temple is declared—and shall happen within the next six years of Ezekiel’s prophecy.

It won’t be long—many of those now living—may see the rebuilding of Herod’s Temple. All the things designated against the destruction of Herod’s temple did not take place by Titus’ invasion, but shall be completed by the antichrist in the middle of the 70th Week of Daniel.

...and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. (Daniel 9:26b-27)

The temple of Herod rebuilt can be seen in Revelation 11:1-2:

And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

but the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

The Temple shall be destroyed in the middle of the 70th week of Daniel—then remain desolate for the next three and one half years, known as the Great Tribulation.

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)...

For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. (Matthew 24:15, 21)

> Make a chain: for the land is full of bloody crimes, and the city is full of violence.
>
> Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled.
>
> Destruction cometh; and they shall seek peace, and there shall be none.
>
> Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients.
>
> The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I am the LORD. (7:23-27)

Verse 27 - “And they shall know that I am the LORD (Jehovah).”

Private homes shall be possessed by the hordes of the army—”the worst of the Gentiles” (Goyim) shall be demonstrated toward the people of God by their cruelty.

Oh, many shall seek peace, but the Goyim (Gentiles) have no interest—they are after blood and shall not be satisfied with any proposal of peace.

They would not listen to the prophet Jeremiah and now there is no prophet with a vision; the priests have been slaughtered and there is no hearing of the Law; what counsel can the ancients give who attacked and reviled the prophet Jeremiah?

Such destruction was prophesied, and such destruction was fulfilled.

Israel heard the Word of God!

I. The end is come when I shall send my anger and judge thee and recompense thee for my eye shall not spare; and I will have no pity. The end is come.

(1) I will send my anger,

(2) I will judge thee,

(3) and I will recompense thee (Israel);

(4) my eye shall not spare thee. I will have no pity.

II. The end is come - the time is come, the day of trouble is near. I will pour out my fury upon thee in accomplishing my anger upon thee; thus, I will judge thee and recompense thee.

(1) I will pour out my fury upon thee,

(2) accomplish my anger upon thee,

(3) will judge thee,

(4) and recompense thee.

III. Behold, the day is come! The enemy has blown the trumpet, and their swords are unsheathed with death, and the pestilence and famine are stalking thee within thy walls. Even he which is in the field shall be overtaken by the sword. Wickedness must be punished.

(1) They have blown the trumpet;

(2) the sword is without;

(3) the pestilence and famine within = he that is in the field, the sword shall get him; he that is within the famine and pestilence (disease) shall get him. Some shall escape—always are some (verse 16)

  (a) all hands shall be feeble.

  (b) all knees shall be weak as water (verse 17).

  (c) They shall gird themselves with sackcloth.

  (d) shame shall be upon their faces and boldness upon their heads (verse 18).

IV. Themselves and gold shall be useless. (Verses 19-22)

A. Shall be poured out upon the streets.

B. That which has been made into idols shall the enemy take and sell (verses 20-21).

C. My face will I turn from them, and robbers shall pollute my secret place (verse 22).

Verses 23 - 26

Destruction cometh, the worst of the heathen for cruelty shall posses the houses. And they shall seek peace and there shall be none. They shall seek a vision, but the law shall perish from the priest and counsel from the ancients.

Verse 27

The KING shall mourn, and the prince shall be clothed with desolation, and the hands of the people of Israel shall be troubled. “I will punish them according to their transgressions—AND THEY SHALL KNOW THAT I AM THE LORD!”

CHAPTER 8

The Word of God - the Word of God—the Word that proceeds out of the mouth of God unto Ezekiel for all Israel! Now here we find fourteen months had passed from the time Ezekiel saw the glory of God for the first time.

> Now it came to pass in the thirtieth year, in the fourth month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God.
>
> In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity. (1:1-2)

This vision that Ezekiel is to see explains why God is now punished the Jews in Jerusalem.. There in this eighth chapter there cannot be any doubt as to why! "Thou shalt have no other gods before me."

I. The Idolatry of the King.

> And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me.
>
> Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber.
>
> And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God of Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy.
>
> And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain.
>
> (Ezekiel 8:1-4)

Ezekiel is at home when the elders of Judah visit him. It was on the banks on the River Chebar that Ezekiel was commanded to visit those of the Captivity. "Then I came to them of the captivity at Telabib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days" (3:15). How many of the elders were present is not recorded. And here only the elders were present in Ezekiel's home. But we can believe that "they know there is a prophet among them," and thus, they want to listen to additional visions concerning Israel. At this time, in his house, with the elders before him, the hand of the Lord (Adonai=Master) GOD (Jahweh=Jehovah) came upon him—no doubt the same Person as Isaiah saw in the year King Uzziah died, when John wrote in 12:41. He saw the glory of Jesus in His theophany—presentation before he was manifested in the flesh.

Ezekiel describes the hand of God, and the very body of God—from His loins downward was enveloped in fire, and upward radiated in light. This hand took Ezekiel by the lock of hair, and the Holy Spirit lifted him to between heaven and earth and brought him to Jerusalem to the door of the inner gate of the Solomon's temple. It had endured sad treatment in the realms of King Jehoiakim, King Jehoiachin, and King Zedekiah. (Remember this is a vision). One of these kings had erected a large idol and set it upright on the northern end of the temple (the seat of jealousy, which provoketh to jealousy).

The glory of Elohim (God) was there. This is the third vision of God's glory Ezekiel has seen: First, by the River Chebar; the second on the plain, and now on the Temple. The same temple, Solomon's, enjoyed the glory of God at its dedication over 400 years before. It will be destroyed in five years. How do we know? Verse 1 of chapter 8 says it is the 6th year, of the realm of Zedekiah (also 6th year of the captivity of Jehoiachin). In the realm of Zedekiah the siege came, lasting 1 year, 4 months, 29 days, and at its end, ending the 11th year of Zedekiah's reign, Nebuchadnezzar destroyed the temple, and all the leaders' houses, taking those who were not slain to Babylon, leaving only a few poor Israelites to till the land.

II. The Idolatry of the Elders.

> Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.
>
> He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations.
>
> And he brought me to the door of the court; and when I looked, behold a hole in the wall.
>
> Then said he unto me, son of man, dig now in the wall: and when I had digged in the wall, behold a door.
>
> And he said unto me, Go in, and behold the wicked abominations that they do here.
>
> So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about.
>
> And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.
>
> Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The LORD seeth us not; the LORD hath forsaken the earth.
>
> (Ezekiel 8:5-12)

As this vision progresses, he is commanded to look towards the north and there near the Brazen (Bronze) altar he sees the image of jealousy. Ezekiel is surprised at the people, but he hasn't seen anything yet! God has been driven from His sanctuary by this idolatry, but more!

He sees a hole in the wall and he is commanded to dig; and he does so, and comes to a door. He opens the door and enters the temple, no doubt the inner court.

The prophet was shocked at the paintings on the walls of the temple's inner court. (This is not the Holy Place, but the location where priests and men of Israel could walk). The paintings were of every form of creeping thing, abominable beasts, and all idols were drawn on the walls.

Seventy elders of Israel in Jerusalem had bound themselves together there in the temple with censers of incense in each elder's hand, declaring that God is blind to what we do in the dark, He can’t see in the darkness, not realizing that to God darkness and the light are the same. “Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee” (Psalm 139:12). These 70 elders are not the Sanhedrin of 600 years later, but were rather the supposed spiritual leaders of Israel which were called out at the time of Moses to be of help to him. They received the filling of the Spirit as Moses to serve God as advisors to the whole camp of Israel.

> And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.
>
> Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel. (Exodus 24:1, 9)

Here in Jerusalem, in Solomon’s Temple were 70 elders to whom all Israel were looking for spiritual leadership, exercising false worship to idols; but the most provoking thing of it all was a certain man with the 70 whose background was exemplary, and his name is given—a person well-known to the children of the captivity, JAAZANIAH (“Whom Jehovah Hears”), but with the 70 elders declares that God does not see in the dark!

Jaazaniah’s father was the respected spiritual leader of Judah, Shaphan. Shaphan is the one who found “the book of the law in Josiah’s time (2 Kings 22:3-13). Shaphan had three of his sons who served Jehovah the LORD faithfully: Ahikam, who prohibited Jeremiah from being condemned to death; Gemariah, who had urged King Jehoiakim not to destroy Jeremiah’s scroll (Jeremiah 36:12, 25); and the third son, Elasah, who took Jeremiah’s letter to the exiles in Babylon (Jeremiah 29:1-3).

Shaphan had two grandsons of note: Gedaliah, the son of Ahikam, who was appointed governor of Judah by Nebuchadnezzar. The second grandson whose name is found in the scriptures was Micaiah, the son of Gamariah, who told the court officials that Jeremiah’s scroll (the Word of God) was read by Baruch (Jeremiah 36:11-25).

But here in the Temple, God let Ezekiel by means of a vision see the fourth son of Shaphan, Jaazaniah, engrossed in the idol worship of the most debase kind. All the captives in Babylon could now say, God does see in the dark; the possibility of some of the greatest spiritual leaders can be seized in fits of apostasy. There is no secret hid from our LORD (Jehovah): “Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do” (Hebrews 4:13).

III. The Idolatry of the Mothers of Israel.

Is there more debased idolatry being practiced in Judah?

> He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. (8:13)

Mothers of Israel who “rocked the cradle” so as to speak, desert the Word of God, and cry unto the hideous god Tammuz, the ancient god of fertility. Because of their sins, their wombs were closed; for some time they were without child-bearing—thus, they have deserted the true God, El Shaddai (the Almighty God), and pled to a god that was no god for fertility.

But this isn’t all—worse than before.

IV. The Idolatry of the Young Men.

> He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do.
>
> Then he brought me to the door of the gate of the LORD'S house which was toward the north; and, behold, there sat women weeping for Tammuz.
>
> Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these.
>
> And he brought me into the inner court of the LORD'S house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east, and they worshipped the sun toward the east. (8:13-16)

Every year the people of God pin their hopes upon the leadership of its youth to carry out the works of God. Even today Christian colleges and Bible colleges are changing their curriculum because there is a dearth of young men for the pastorate and missionary work.

God still calls young men and women into His service, but deaf ears are turned to God. Missions have suffered so much in the last 30 years. Yes, during the past 30-35 years God has still called young people into the ministry, but few have answered. We have a generation gap of thousands who have refused the call of God. Our churches are filled with middle aged and older saints who have been disobedient to the heavenly vision, who want to be "fed," but ignore the preaching of the Gospel. Oh, what a loss of rewards shall be the plight of many at the Judgment Seat of Christ for their not heeding the call of God to serve.

Here in the above scriptures we find young men who want to serve God, but have been misguided by the unbelieving priests, the sin-embracing kings, and the deplorable examples of the idol-loving elders, along with the frustrated women of Judah.

These 25 men get up early to worship their god, the sun. They are awake, their eyes trained upon the eastern horizon—with their backs toward the temple. God is forsaken and so is His Temple.

V. The Violent Fury of God.

> Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.
>
> Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them.
>
> (Ezekiel 8:17-18)

Sin is prevalent in all the land. The land itself is going to be purged. God will stop His ears to their cry. They are crying in unbelief; they cry in repentance (their minds are not changed) and faith for forgiveness! O, elders of Judah sitting before Ezekiel, have you seen enough?

CHAPTER 9

THE GLORY OF GOD GONE UP FROM THE CHERUB

More of the same vision: retribution. O, elders of Judah in Babylon, can you sit still while the calamity of Judah and Israel has already been decreed?

> He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand.
>
> And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar.
>
> And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side;
>
> And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.
>
> (Ezekiel 9:1-4)

I. Sealing of the Believers.

The call is sounded for the believing men who have charge over the city to draw near with the destroying weapon by his side. Six men respond, one man has an inkhorn—they come from the north gate. These seven men stand beside the brazen (bronze) altar. It is this altar that believing men offered their burnt offerings (dedication), and grain offerings (separation) and peace (fellowship) offerings—these three offerings were called the sweet savor offering in Ephesians 5:1-2, "Be ye therefore followers of God, as dear children; And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour." The child of God today is told to imitate the LORD Jesus as He did, in giving ourselves to God in dedication, separation, and fellowship with Him. [The child of God is never to imitate Christ in the Sin and Trespass Offerings—called non-sweet offerings—our death could never atone for a single sin. Only Christ, the Sinless One, could die for our sins. He had no sin to die for; so he died for our sins].

Back to the prophecy! These six men stand beside the brazen (Bronze) altar—judgment has come!

The LORD (Jehovah) commanded the man with the inkhorn to go through the midst of Jerusalem and set a mark upon the forehead of the men that sigh and cry for all the abomination that be done in the city. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his" (2 Tim. 2:19). Even in the seventh chapter of Revelation, the third verse, "...Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." 144,000 Israelites are sealed to be the servants of God in the Great Tribulation.

II. The Slaughter of the Unbelievers.

> And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity:
>
> Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house.
>
> And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city. (9:5-7)

To the six men the orders are given to slay everyone who has not the mark of God upon their foreheads. The old and the very young are not to be spared; all people are to be slain! AND BEGIN AT MY SANCTUARY! There is where judgment always begins—with those who have no excuse, for they have had Moses and now the prophets, but have hardened their hearts to the truth.

Want to know why so many Christian leaders have met such contradiction of the ungodly? Listen to I Peter 4:17-19! Today, judgment has already begun at the house of God. "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap" (Galatians 6:7)!

THE JUDGMENT OF GOD!

This great vision of Ezekiel in which he saw the people of Judah disregarding the two invasions of Nebuchadnezzar—stop now for the third one which was complete and final. The first one (1) was during Jehoiakim's reign = Daniel was taken to Babylon; the second one (2) was during the short reign of Jehoiachin when Ezekiel was taken to Babylon; the third one (3) the invasion that closed the reign of Zedekiah, the brother of Jehoiakim = Jeremiah gives us the sinning of the people of these three reigns. He prophesied for over 40 years at Jerusalem and Nebuchadnezzar allowed him to stay on in Judah after he destruction of the temple = Solomon's Temple that had stood and survived for 490 years. Ezekiel's vision sees this temple and its coming destruction of the people (1) the old men (2) the women praying to Adonis for children, (3) and about 25 young men praying to the sun.

Verse 1

Six men who had charge of the city were commanded to come with their destroying weapon—one clothed in linen with an inkhorn was commanded to go through the city of Jerusalem and put a mark by ink upon the forehead of all people there who detest the sins of these three classes of people (verse 4).

Verses 5 - 6

Smite all who do not have the mark. Spare not, neither have pity. Slay old and young, maids and little children, and women. Come not near to those who have the mark, AND BEGIN AT MY SANCTUARY. Then they began with the ancient men which were before the house.

Verse 7

These men were commanded to fill the court with the slain.

> And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord GOD! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?

> Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, the LORD hath forsaken the earth, and the LORD seeth not.
>
> And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head.
>
> And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me. (9:8-11)

Oh, how Ezekiel pled for all Israel—for not only is the kingdom of Judah coming into the judgment of God, but the other 10 tribes of Israel also.

Israel has accused the Almighty God of neglect, caring not for the people of God; He sees nothing we do—there is no punishment; His commandments do not have to be obeyed; He is not a real God; let us have a God of our own choosing. Therefore, God cannot ignore the idolatry of Israel any longer, nor their blasphemy of Him.

The man clothed in linen reports to the LORD, "I have done as thou has commanded."

While this was a vision, the prophet saw everything as it was, even naming some by name (8:11) Jaazaniah, the son of Shaphan.

This was fulfilled later (see chapter 20) in the 12th year of their captivity of Jehoiachin 33:21!

CHAPTER 10

When we read in the book of Ezekiel and the rest of the Word of God, the word "cherub" is in the singular; and the word "cherubim" is in the plural. There is no need to have the letter "s" after cherubim, though we know the translations have done so. It has helped many a reader, though, to know the number of the noun.

Here in the 10th chapter there is repetition of chapter 1, with the exception of the word "cherub" here instead of the word "ox." But both are correct, for verses 15 and 20 state they are the same—both are servants: "ox" the servant of man, and "cherub" the servant of God! The LORD Jesus was the servant of man, and He truly was the servant of God.

> Let this mind be in you, which was also in Christ Jesus:
>
> Who, being in the form of God, thought it not robbery to be equal with God;
>
> But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men;
>
> And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.
>
> Wherefore God also hath highly exalted him, and given him a name which is above every name:
>
> That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;
>
> And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.
>
> (Philippians 2:5-11)

To refresh our minds, we see two sets of wheels, whose axles join in the middle, and there are four cherubim—one at each wheel, and where the face pointed to a certain direction, the four cherubim with each a wheel went together. There were eyes in the rim, denoting the all-seeing God—His omniscience! The wheels going in any direction as suggested pictures God's omnipresence. Besides the wheels' rims having eyes all around, we now learn that there were eyes all over the cherubim (verse 12).

> Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.
>
> And he spake unto the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city. And he went in in my sight.
>
> Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court.
>
> Then the glory of the LORD went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD'S glory.
>
> And the sound of the cherubims' wings was heard even to the outer court, as the voice of the Almighty God when he speaketh.
>
> And it came to pass, that when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.
>
> And one cherub stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen: who took it, and went out. (10:1-7)

I. Command from the Throne.

The man with the inkhorn of chapter 9 who was directed to place a mark upon the foreheads of those in Jerusalem who were true believers, and testified they hated the sins of Judah is now charged to get the coals of fire between the cherubim and scatter them over the city of Jerusalem. "He went in in my sight" (10:2).

The glory of Jehovah went up from the cherub and stood over the threshold. What a glorious roar was heard of the cherubim swishing their wings, and dazzling light of God's glory manifested in the court. The voice of the Almighty God (El Shaddai—the Nourisher, the God Who is enough) seems to be in the flight of the cherubim.

II. Obedience of Man and Angels.

The coals of judgment must be poured out upon Jerusalem. (Remember, these are prophecies, and these prophecies would be fulfilled sometime later).

In verse four we read that the glory of God went up from the Cherub and stood over the threshold, now verse 18 tells us that the glory of the LORD (Jehovah) departed from off the threshold of the House, and stood over the cherubim.

The cherubim lifted up their wings and as they mounted up from the earth, the wheels followed them.

Verses 1 - 7

III. GONE UP FROM THE CHERUB AND STOOD OVER THE THRESHOLD OF THE HOUSE.

(1) The glory of God there in Jerusalem in a vision. He sees a throne: Isaiah (6:1) saw one over 150 years before Isaiah saw it in Jerusalem. In the vision, Ezekiel saw the throne in Jerusalem.

(2) The cherubim are there at the brazen altar; the man clothed in linen took the coals of fire between the cherubim and scattered them over the city.

(3) Judgment—the cloud filled the inner court [as it did 490 years before at the dedication of the house by Solomon].

(4) The glory of the LORD went up from the cherub and stood on the threshold of the House (of God - temple) and the house was filled with the brightening of the LORD's glory.

(5) The sound of the cherubim's wings was heard to the outer court—the voice of the El Shaddai (Almighty God) when He speaketh.

(6 & 7) The man clothed in linen: then took the coals he took it and went out.

Verses 8 - 22

Cherubim are the creatures of God with the wheels, with eyes round about—picture of omniscience of God, His all-knowing power, without the suggestion of man or angel.

Verse 14

Had four faces (A) cherub, (B) face of a man, (C) face of a lion, (D) face of an eagle. (Cherub = the servant = Ezekiel 1. (Also, Revelation 4:7). A composite picture of the LORD Jesus Christ = King = lion; Servant = oxen (calf); and Eagle = God—the heavens.

Verse 15

Ezekiel had seen the cherubim by the river of Chebar (Ezekiel 1). The wheels and the cherubim went together.

IV. The glory of (God!) the LORD departed off the threshold and stood over the cherubim (verses 16-18).

Verse 19

They went to the East Gate and the glory of the God of Israel was over them above.

Verse 20

This was the living creature Ezekiel saw by the river Chebar, and he knew they were the cherubim.

Verses 21, 22

These were the same I saw before—they went everyone straight forward.

V. (10:19) The cherubim lifted up their wings (included: the wheels, and everyone stood at the door of the East Gate of the LORD's house and the Glory of God was over them from above. The Living Creature was seen at the first (chapter 1) when he was by the river Chebar; I knew they were cherubim.

CHAPTER 11

The vision continues of these provocative thoughts to Ezekiel for all the 12 tribes of Israel.

Most of Israel and Judah are in the Babylonian captivity—there are still thousands of Judah who have been left by King Nebuchadnezzar of Babylon, in Judah and especially Israel.

Israel and Judah form the Fertile Crescent that begins with them and comes on over to Babylon. Nebuchadnezzar has placed Zedekiah as king (of royal blood) over Judah to be a productive tributary to Babylon. But as we see, Zedekiah is proving himself unworthy of his trust to God and the King.

God is prolonging Jerusalem's judgment as long as He deems necessary. The visions continue to demonstrate that God's judgment is devastating.

> Moreover the spirit lifted me up, and brought me unto the east gate of the LORD'S house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.
>
> Then said he unto me, son of man, these are the men that devise mischief, and give wicked counsel in this city.
>
> Which say, It is not near; let us build houses: this city is the caldron, and we be the flesh. (11:1-3)

I. Wicked Counselors.

The Holy Spirit lifted up Ezekiel (as He did with Philip, "and when they were come up out of the water, the spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing" Acts 8:39), and as He will act upon the Church at the Rapture ("Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord," I Thess. 4:17). He brought him from the northern entrance to the eastern gate. The gates of the city walls of Israel were the place of judgment of Israel's smallest matters. Many disputes were settled there without appealing to the king. Much advice was meted out to those gathered there for the same, and at this writing we find there are those well known to the Israelites in the captivity—how disappointed they shall be to learn that these chosen men were proving themselves to be unfaithful in the things of righteousness.

Another set of twenty-five men are there beside the other twenty-five who worshipped the sun with their backs to the Temple. Among these twenty-five leaders were Jaazaniah (another man by the same name as found in chapter 8:11, but a leader nevertheless), and Pelatiah whose identity is withheld in the scriptures. If this Jaazaniah (and there were three of them in Jerusalem at the same time: Jeremiah 35:3; 2 Kings 25:23; and Ezekiel 8:11) is the son of Azzur of Jeremiah 28:1, then he was a brother of Hananiah, the false prophet who opposed Jeremiah at the time of this prophecy of Ezekiel and substituted his prophecy of false hope.

These men suggested prophecies of another kind, but these were accepted by the people of Israel, especially Judah and Jerusalem.

II. Righteous Prophecies.

False prophecies have been uttered and received by the people of wickedness—they denied that God will use the sword against His people in the city, so they shall be brought out of the city and slain outside. God had already prophesied that one-third of Judah shall be slain by the sword (5:2) in the border of Israel.

"And ye shall know that I am the LORD (Jehovah)."

III. Fulfilled Prophecies.

And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord GOD! wilt thou make a full end of the remnant of Israel?

Again the word of the LORD came unto me, saying,

> Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD: unto us is this land given in possession.
>
> Therefore say, Thus saith the Lord GOD; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come..
>
> Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.
>
> And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence.
>
> And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:
>
> That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.
>
> But as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord GOD. (11:13-21)

God said "amen" to His prophecies by causing the death of Pelatiah. This stirred up the spirit of Ezekiel, and he asked, "Lord (Adonai) GOD (Jehovah) will you make a full end of the remnant of Israel?" I have personally witnessed God's punishment of those who blocked every man of the Holy Spirit in the working of the Church. On one occasion three men of outstanding leadership were removed in two weeks by death. What an emphasis this was to the leadership of the Holy Spirit, and that opposition caused by these men were obliterated and unity was established.

The destruction is so vivid to Ezekiel—he believed in his God—he knew that the LORD'S (Jehovah's) prophecies were as history. He is pleading for their preservation—not only the Israelites in Judah and Jerusalem, but they are for the whole house of Israel.

History has verified God's utterances.

Will God destroy His people whom He foreknew—God forbid!

Israel (verse 16) shall be cast off "far off among the Gentiles, and scattered, but at the same time, I, the LORD (Jehovah) shall be a little sanctuary in the countries where they shall live.

Israel was given the privilege to return to the land (Jeremiah 25:11-12) after 70 years of Babylonian captivity. Only 50,000 Israelites (mostly from Judah) returned to the land of Israel, when millions had been taken into the Assyrian and Babylonian captivities. True, so many had died. In the many years after the captivities, Israel had become a remnant with one-third killed by the sword, one-third scattered, and another slain by famine and disease.

For the next 500 years that 50,000 had multiplied until they had about 3,000,000 people King Herod reported.

The temple of Herod was destroyed in 70 A.D., with a complete annihilation of the land by Hadrin 65 years later (135 A.D.). And for nearly 2,000 years the people of God have been without a temple, a priest, an atonement—yet there has remained a "little sanctuary" ignored by Israel, and that is the LORD Jesus the Messiah, God' Son.

And one glorious day Jehovah, through His Son, the LORD Jesus the Messiah, shall regather all Israel back to the land and all Israel shall be redeemed. "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (Romans 11:26). The New Covenant shall be accepted, and God's laws shall be written upon their hearts—and their sins and iniquities will be forgiven and remembered no more forever.

> Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:
>
> Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:
>
> But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.
>
> And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more. (Jeremiah 31:31-34)

Sins of Israel forgiven and forgotten!

IV. Glorious Prophecies.

> Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above.
>
> And the glory of the LORD went up from the midst of the city and stood upon the mountain which is on the east side of the city. (11:22-23)

The glory of the God of Israel was over the cherubims; then the glory went from the midst and stood upon the Mount of Olives. The last presentation of God's glory until it returns from the east at the beginning of the Millennium

> Afterward he brought me to the gate, even the gate that looketh toward the east:
>
> And, behold, the glory of the God of Israel came from the way of the east: and

> his voice was like a noise of many waters: and the earth shined with his glory.
>
> And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar; and I fell upon my face. (43:1-3) — unto a new temple built by the Messiah
>
> And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:
>
> Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.
>
> (Zechariah 6:12-13)

Where is the glory of God today? We know those who are saved in this dispensation of Grace have the spirit of Glory resting upon them (I Peter 4:14); and we have the light of the knowledge of the glory of God in the face of the Lord Jesus (2 Cor. 4:6).

The glory of God departs from the Mount of Olives, the same as the LORD Jesus did, and returns from the east, even as the LORD Jesus shall return to the Mount of Olives (Zechariah 14:4; Acts 1:11).

V. Ending of this Prophecy.

> Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me.
>
> Then I spake unto them of the captivity all the things that the LORD had shewed me. (11:24-25)

How long a time these prophecies took to be fulfilled, we do not know. The Holy Spirit took him back to Babylon to them of the captivity, whether just to the elders that were in his house or to all the captives of Israel; one thing we know, all the elders of Israel were included.

The vision given him in chapter 8 occurred in the sixth year of the captivity of Jehoiachin, the fifth year of the reign of Zedekiah. Six more years had to pass before this prophecy came to pass.

He had visions of the glory of God on the banks of Chebar, the 5th year of Jehoiachin (4th year of the reign of Zedekiah), and saw the vision of God on the plain later. Then he has a separate vision, and in that vision he has a vision of the glory of God. (It was like a man dreaming, and in that dream he has a dream).

THE GLORY OF GOD AND THE LORD (11:22-23)

All twelve tribes were soon scattered throughout the whole world (Revelation 7:1-8 speaks of the 144,000 “Apostle Pauls” who will preach during the Great Tribulation and the untold millions that shall trust the LORD Jesus Christ, washing their garments in His precious blood). They are God’s missionaries—scattered throughout the world. They are still scattered. God shall anoint His 144,000 servants. No equipment to buy, no support to raise. Just preach where they are. Up to today, Israel has had no temple, no Cohen (priest), no sacrifice. The LORD God of Israel has supplied them a sanctuary: His Son, the LORD Jesus: their Sacrifice, their High Priest of the sanctuary in heaven! Praise the Lord! (11:16)

CHAPTER 12

As the blessed Holy Spirit had not been given, Israel made up her mind by signs and the casting of lots. In verse 6, the LORD said, "I have set thee for a sign unto the House of Israel."

We must remember that there had already been 2 invasions and deportations of Judah by Nebuchadnezzar (Jehoiakim's and Jehoiachin's reign). During Jehoiachin's reign, Ezekiel was taken into Babylon, but the people had not seen such destruction as what Nebuchadnezzar was going to do during the third invasion ending the puppet king's (Zedekiah's) reign. Many were still in Judah and Jeremiah was their true, though rejected, prophet.

I. Sign of Movement.

> The word of the LORD also came unto me, saying,
>
> Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house.
>
> Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they be a rebellious house.
>
> Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, as they that go forth into captivity.
>
> Dig thou through the wall in their sight, and carry out thereby.
>
> In their sight shalt thou bear it upon thy shoulders, and carry it forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee for a sign unto the house of Israel.
>
> And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with mine hand; I brought it forth in the twilight, and bare it upon my shoulder in their sight. (12:1-7)

Here the Word of God is being processed. Here, not only the prophet shall be filled with the Word of God, but the people also. As ever, they hear but do not listen; they are gazing upon the horizon of God's fulfilling judgments, but they can't see. These same words were spoken by Isaiah two hundred years before (Isaiah 6:10), and by the LORD Jesus Christ nearly 600 years afterwards (Matthew 13:13-15). Two signs of Ezekiel for Israel:

A. Sign of Ezekiel packing his household things and carried to another place. This speaks of future captivity of the remnant of Judah; they all would move to Babylon.

B. Sign of breaking through the wall is picturing the destruction of the city of Jerusalem (verse 15), and the futile escape of King Zedekiah.

The signs were fulfilled: Judah taken to Babylon and his men of war escaped between two walls.

(Verse 3) - Zedekiah completely fulfilled this prophecy: his sons were slain before his eyes; the last thing he saw—then his eyes were put out; blind, he was chained and taken to Babylon; he was taken to Babylon and, of course, never saw it, though he died there.

II. Sign for the King.

> And in the morning came the word of the LORD unto me, saying,
>
> Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou?
>
> Say thou unto them, Thus saith the Lord GOD; This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them.
>
> Say, I am your sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity.
>
> And the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with his eyes.
>
> My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there.
>
> And I will scatter toward every wind all that are about him to help him, and all his bands; and I will draw out the sword after them.
>
> And they shall know that I am the LORD, when I shall scatter them among the nations, and disperse them in the countries.
>
> But I will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come; and they shall know that I am the LORD.
>
> (Ezekiel 12:8-16)

What Ezekiel has done in Babylon before Israel as captive held there, so Ezekiel shall be a sign. The King of Judah, Zedekiah, did try to escape the great army of Babylon surrounding Jerusalem by taking his men of war between the two walls—escaping through the lines of Babylonian soldiers to the plains of Jericho.

How could he escape through the soldiers? In Israel today there is a tradition (a history) telling of their escape. It was reported at the time of Zedekiah's limited escape that he and his soldiers did go between the two walls to the mouth of the large cave very near to the Damascus Gate. The large cave is called Solomon's Quarry—the stones cut here were for his temple.

These men escaped in this cave which is reported to have an exit on the side of the mountains surrounding Jericho. One of the soldiers with Zedekiah owned a donkey, which in some way found release, and followed his master above the ground and moved as his master and the rest of the soldiers with the King moved in the long cave below the ground. Someone of the army of Babylon called attention to the movement of the donkey —it walked, then stopped, then walked, etc. They soon surmised that his master and others were moving toward Jericho. And when they exited from the cave they fled on the plains of Jericho where King Zedekiah and men were captured.

Yes, Ezekiel was a sign unto Judah—what he acted out was fulfilled by King Zedekiah.

He is the Prince spoken of here! — Captured, he and many of the leaders of Judah were taken to Nebuchadnezzar at Rebiah. A terrible sentence was pronounced upon Zedekiah: his sons were slain before his eyes, and then his own eyes were put out, and he was placed in chains and taken to Babylon. There he died without seeing it.

They shall know I am the LORD!

III. Signs of their Meals.

> Moreover the word of the LORD came to me, saying,
>
> Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness;
>
> And say unto the people of the land, Thus saith the Lord GOD of the inhabitants of Jerusalem, and of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein.
>
> And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I am the LORD.
>
> And the word of the LORD came unto me, saying,
>
> Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?
>
> Tell them therefore, Thus saith the Lord GOD; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision.
>
> For there shall be no more any vain vision nor flattering divination within the house of Israel.
>
> for I am the LORD: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days O rebellious house, will I say the word, and will perform it, saith the Lord GOD.
>
> (Ezekiel 12:17-25)

For one thing, all flattering prophecies shall be put to an end (verse 24).

The Word of God keeps coming to Ezekiel, and is processed into this faithful prophet, —and the same for us 2500 years later, by reading and rereading these precious declarations. O faithful believer, let the Word of God dwell richly in you.

The prophet is to eat his bread and drink his water trembling before the Israelites as a sign for those in Jerusalem who will do the same.

This prophecy and others before it is spoken of as a fable—but it is a true prophecy, the fulfillment of it won't be for a long, long time they said. This proverb is not put off for a long time, it shall be accomplished soon! And it was!

IV. The Truth Repeated.

> Again, the word of the LORD came to me, saying,
>
> Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off.
>
> Therefore say unto them, Thus saith the Lord GOD; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the lord GOD. (12:26-28)

Again, the same refutation in the attacks by the false prophets shall be ended. The end is soon.

How about the soon return of the Saviour, the LORD Jesus Christ? People hold that it will be postponed for a long time! Is it?

Verse 27

They of the house of Israel say—The vision (if it is fulfilled) is for many days to come. The times are for afar off.

Verse 28

None of the words are prolonged anymore! You will be in their fulfillment!

CHAPTER 13

I. Against the Prophets of Israel.

> And the word of the LORD came unto me, saying,
>
> Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the LORD;
>
> Thus saith the Lord GOD; Woe unto the foolish prophets, that follow their own spirit, and have been nothing!
>
> O Israel, thy prophets are like the foxes in the deserts.
>
> Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the LORD.
>
> They have seen vanity and lying divination, saying, The LORD saith: and the LORD hath not sent them: and they have made others to hope that they would confirm the word.
>
> Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith it; albeit I have not spoken?
>
> Therefore thus saith the Lord GOD; Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord GOD.
>
> And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord GOD. (13:1-9)

These false prophets know not the LORD (Jehovah)—they never received their prophecies from Me, saith the LORD, but rather out of their own hearts. They are very foolish, thinking what their own spirits tell them. They have seen nothing; they are like the foxes in the desert.

These prophets have not the truth, yet they are so pleasing that many have followed them, for their words seem smoothing as oil, and relieve the tension of fear.

What they have said they've seen they make up. They say, "Here is the word from God!" But I have not said it—I do not speak in lies—they do. I am against them. Their end will be as the same of those who believe them.

The writings of these false prophets, even teachers, shall never be included in the canons of Scripture and never preserved in all Israel. By this ye shall know I am the LORD (Jehovah).

II. Against Their Prophecies.

> Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered morter:
>
> Say unto them which daub it with untempered morter, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it.
>
> Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it?
>
> Therefore thus saith the Lord GOD; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it.
>
> So will I break down the wall that ye have daubed with untempered morter, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the LORD.
>
> Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered morter, and will say unto you, The wall is no more, neither they that daubed it.
>
> To wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord GOD.
>
> (Ezekiel 13:10-16)

The evil of their prophecies is that they say "peace" when there is no peace. One young man in Israel told us, "They tell us to say 'Shalom'—peace—at all times. When you meet someone, say `Peace'; when you tell him goodbye, say 'Shalom'—just keep saying it everywhere at every occasion and you will have peace!"

"Then sudden destruction cometh upon them as travail upon a woman with child; and they shall not escape" (I Thessalonians 5:3b); this was quoted to the young man, and he asked immediately, "What must I do to be saved?" We told him and he trusted the LORD Jesus Christ as his Savior.

These false prophets are likened unto the building of a wall with untempered mortar—it can't stand, for when a storm blows against it with the hailstone, it pathetically falls. So will be the fall of the people who trusted these false prophets with their false visions. The Lord (Adonai) GOD (Jehovah) will tread down these walls with their untempered mortar

—it is the prophecy which states there is peace and there is no peace.

III. Against the Women Prophets.

> Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them,
>
> And say, Thus saith the Lord GOD; Woe to the women that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you?
>
> And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies?
>
> Wherefore thus saith the Lord GOD; Behold, I am against your pillows, wherewith ye there hunt the souls to make them fly, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly.
>
> Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am the LORD.
>
> Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life:
>
> Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I am the LORD.
>
> (Ezekiel 13:17-23)

The word pillows are construed to mean “the women’s bracelets, jewelry, expensive perfume, enticing clothes, which draw people to themselves;” they can be classed as the ‘temple whores’ who entice visitors from all Israel to their lairs—they destroy seeking souls for a lewd price of a piece of bread, hands full of barley (Hosea 1, 2).

Jehovah states that He will rend their enticing charms from them and (v. 21) ye shall know I am the LORD (Jehovah). By their self-appointed ministry, they have made the righteous sad “whom I have not made sad” (v. 22); and they have so duped the wicked to such a degree that he cares not to cease his wickedness—their heart believes that they have everlasting life—but hell it shall be.

No more shall they be able to divine—at one time could—their end shall be the same as those who followed their counsel.

CHAPTER 14

As we realize the idolatry of those in Jerusalem, let us not forget that those of the captivity are in the captivity because of their idolatry, their drunkenness, and their murders. Here are some of the elders, guilty of idolatry, enquiring of the LORD (Jehovah), “Enquiring of the LORD for what?”—they just want to see a show, a demonstration, a vision, but surely not a rebuke from the Almighty!

But a rebuke they received nevertheless!

I. Rebuking the Elders.

> Then came certain of the elders of Israel unto me, and sat before me.
>
> And the word of the LORD came unto me, saying,
>
> Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be enquired of at all by them?
>
> Therefore speak unto them, and say unto them, Thus saith the Lord GOD: Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols;
>
> That I may take the house of Israel in their own heart, because they are all estranged from me through their idols. (14:1-5)

Yes, God's rebuke was forthcoming. Every one of these elders of Israel have set up idols in their hearts—they are far from Me. One would think that the chastisement already inflicted upon them in driving them from the Holy Land was enough.

They expected God to work by, for, and through them though their hearts were far from God.

II. Repentance of All Israel.

> Therefore say unto the house of Israel, Thus saith the Lord GOD; Repent, and turn yourselves from your idols; and turn away your faces from all your abominations.
>
> For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the LORD will answer him by myself:
>
> And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the LORD.
>
> And if the prophet be deceived when he hath spoken a thing, I the LORD have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.
>
> And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto him;
>
> That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord GOD. (14:6-11)

This is what God demands. Man won't believe unless he repents; and repentance is a complete change of thinking about self, God, sin, forgiveness and service to the LORD (Jehovah) who loves them.

Unless man does repent, God will set His face against him and use him as an example of God’s wrath. “O, Israel, take the idols out of your hearts!” And how about us? What idol can we who are saved put in our hearts which will cause God’s chastisement on us? The idol is self—”For men shall be lovers of their own selves—lovers of pleasures more than lovers of God” (2 Timothy 3:2, 4).

“Repent—(change your mind)—and turn yourselves from your idols; and turn away your faces from all your abominations” (14:6).

If the sinner doesn’t, then God will set his face against him and cut him off from the midst of “my” people—and ye shall know that I am the LORD (Jehovah).

Verses 9-10 explain how God can “clean house” of the false prophet, for it is God who causes him to prophesy falsely in order for Him to rid such from His people as he did allow false prophets to deceive Ahab, to bring him to his death (I Kings 22:12-23).

III. Refusal Means Judgment.

> The word of the LORD came again to me, saying,
>
> Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it:
>
> Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord GOD. (14:12-14)

The first chastisement is famine—and it is so complete upon all Israel should the Lord do such a thing. Noah, Daniel, and Job could deliver no one but themselves. Daniel was the only one of the three living.

> If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts:
>
> Though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate. (14:15-16)

The second judgment shall be wild beasts. Should the Lord (Adonai) GOD (Jehovah) cause spoil in the land by wild beasts Noah, Daniel, and Job could deliver but themselves. In the first part of the 70th week of Daniel—the Tribulation—God shall destroy many by the wild beast.

And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with swords, and with hunger, and with death, and with the beasts of the earth. (Rev. 6:8)

> Or if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it:
>
> Though these three men were in it, as I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.
>
> (Ezekiel 14:17-18)

The third act of God against the sinners is that of the sword—war—which annihilates the beasts as well as man, still these three men could not deter the hand of God.

> Or if I send a pestilence into that land, and pour out my fury upon it in blood, to

> cut off from it man and beast:
>
> Though Noah, Daniel, and Job, were in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.
>
> For thus saith the Lord GOD; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast? (14:19-21)

The fourth plague is pestilence. It is always so that famine and wars bring about pestilence—diseases of all kinds. World War I brought about the flu epidemic; World War II brought about the epidemic of polio; and the Korean and Vietnam wars brought about aids and herpes. What other incurable diseases shall be brought upon mankind during the Tribulation? The LORD Jesus spoke about it in Matthew 24:7 as one of the signs of His coming.

These three holy men could only deliver themselves when God sends these four judgments on Jerusalem: the sword, famine, beasts, and pestilence.

IV. A Remnant Reserved.

> Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it.
>
> And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord GOD. (14:22-23)

In all wars there are some who escape the measures of death, and in the coming siege there shall be some escapees, your own sons and daughters who shall testify of the judgment of God upon Jerusalem. Two ways we can look at it:

#1 - The lives of those who are the remnant that are saved, shall be to prove that God was just in His judgment, and the people shall be encouraged and strengthened by God's judgment.

#2 - The second interpretation is that for the few who escaped, the remnant; their lives have been changed by the siege and the four judgments of God, and taken the idols out of their hearts and trusted Jehovah their God and were born again, and, thus, encouraging those already in the captivity to do the same.

CHAPTER 15

We can be assured that this parable was quoted by God, heard and recorded by Ezekiel, for Israel, to let them know of what value Israel is to God before and after the siege.

> And the word of the LORD came unto me, saying,
>
> Son of man, What is the vine tree more than any tree, or than a branch which is among the trees of the forest?
>
> Shall wood be taken thereof to do any work? or will men take a pin of it to hang

> any vessel thereon?
>
> Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for any work?
>
> Behold, when it was whole, it was meet for no work: how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned? (15:1-5)

I. The Lesson.

Here God is speaking of an ordinary vine in the forest; not a grape, of course, but that common vine that fills the forests. What good are they but to use as a fuel. Man cannot take planks from them to build with, not even a peg cannot be cut from them — worthless, except to feed the fires.

II. The Application.

> Therefore thus saith the Lord GOD; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.
>
> And I will set my face against them; they shall go out from one fire, and another fire shall devour them; and ye shall know that I am the LORD, when I set my face against them.
>
> And I will make the land desolate, because they have committed a trespass, saith the Lord GOD. (15:6-8)

What good has Israel been to God? From the beginning, Israel was a problem. At one time, they refused Moses and asked him to leave them in Egypt.

After escaping Egypt, the fiery furnace, they murmured against Moses—and on through 40 years of wilderness journey.

Moses, at the end of the 40 years, while writing Deuteronomy declared they were not ready then for the promise land. He predicted their soon departure from the LORD (Jehovah), yet he said,

> But if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.
>
> When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice;
>
> (For the LORD thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.
>
> (Deuteronomy 4:29-31)

The history of Israel has been that of refusing their God, and the second is idolatry. During the Babylonian Captivity Israel was cured of idolatry, but the siege by Titus (70 A.D.) and capitulation of Israel, the sin of Israel was forsaking the Law and refusing the Savior.

One of these days, Israel, all Israel, shall be saved forever.

> And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

> For this is my covenant unto them, when I shall take away their sins. (Romans 11:26-27)
>
> Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. (Daniel 9:24)

CHAPTER 16

Another parable is given to God's prophet Ezekiel to show the LORD'S (Jehovah's) relationship to Israel: how and why such a nation came into existence; her condition for chastisement, and the result of that judgment.

God is using here language that some may consider lewd and which should not be spoken in a mixed audience (men and women together). But as the late Dr. Barnhouse said, "This may be considered true, but as this is the Word of God it can and should be read in a mixed group."

I. Israel's Birth.

> Again the word of the LORD came unto me, saying,
>
> Son of man, cause Jerusalem to know her abominations,
>
> And say, Thus saith the Lord GOD unto Jerusalem; Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite.
>
> And as for thy nativity, in the day thou wast born thy navel was not cut, neither was thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all.
>
> None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born. (16:1-5)

This whole chapter concerns all 12 tribes of Israel, yet zeroes in on Jerusalem, being the capital. (Today 4-25-90, the United States has accepted Jerusalem to be the capital of Israel, to the disgust of Israel's enemies, the Arabs. Even Iran who has just manipulated the release of one American hostage held by Lebanon, declared immediately there would be no more releasing American hostages. There are seven left who haven't been relieved).

Jerusalem, before being captured by David's army, was the home of the Jebusites; their kin was the Amorites and the Hittites [even some of them were citizens of Israel such as Uriah the Hittite, one of David's 30 fearless men]. All were the descendants of Canaan (the son of Ham) upon whom the curse of Noah fell. The history of the Canaanites, especially the Amorites is appalling. History tells us that their nation was polluted from the king down to the lowest peasant was filled with social disease, and their sexual practices were abominable.

God tells the Israelites that their father was not Abraham (as it were in truth), but their father was an Amorite, a Canaanite, descendants of the curse, and their mother was a Hittite, another descendant of Canaanite. Instead of a nation with the blessing of God upon it (Psalm 105), they became a nation with Jehovah's (LORD'S) curse upon them.

Verses 4-5

No one wanted you—no one pitied you; upon your birth with the blood of your mother still upon you, no one cut the umbilical cord; the afterbirth was thrown with you into a field, and left to die. No one wanted you—deserted by family and foe alike.

II. God's Grace.

> And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live.
>
> I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare.
>
> Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine.
>
> Then washed I thee with water; yea, I throughly washed away thy blood from thee, and I anointed thee with oil.
>
> I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk.
>
> I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.
>
> And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head.
>
> Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and broidered work; thou didst eat fine flour, and honey, and oil; and thou wast exceeding beautiful, and thou didst prosper into a kingdom.
>
> And thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord GOD. (16:6-14)

I saw you in the field and had compassion upon thee and commanded you to live! I saw to your development, and you became one to be desired. Your time for love came, and I spread my skirt over you—you became mine. The LORD (Jehovah) reminds Israel of His unconditional covenant with Abraham (Genesis 12:1-3). You became mine. Look at the work of God's Grace.

Verses 9-10

I washed thee, yea, I washed away the blood of the natural birth and anointed you with oil of the Holy Spirit—for service. I clothed thee, and shod thee, and girded thee, and covered thee with silk.

Verse 11

I decked thee with ornaments, putting bracelets upon thy hands, and a chain about thy neck.

Verse 12

Jewels and earrings and a beautiful crown upon thy head. All for thy head which was so beautiful.

Verse 13

You and the garments were so beautiful together.

Verse 14

You became known throughout the world for your beauty—I had made you so attractive.

III. Misappropriated Trust.

> But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was.
>
> And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: the like things shall not come, neither shall it be so.
>
> Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest in thyself images of men, and didst commit whoredom with them,
>
> And tookest thy broidered garments, and coveredst them: and thou hast set mine oil and mine incense before them.
>
> My meat also which I gave thee, fine flour, and oil, and honey, wherewith I fed thee, thou hast even set it before them for a sweet savour: and thus it was, saith the Lord GOD.
>
> Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. Is this of thy whoredoms a small matter,
>
> That thou hast slain my children, and delivered them to cause them to pass through the fire for them?
>
> And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thy blood.
>
> And it came to pass after all thy wickedness, (woe, woe unto thee! saith the Lord GOD;)
>
> That thou hast also built unto thee an eminent place, and hast made thee an high place in every street.
>
> Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.
>
> Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger.
>
> Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, the

> daughters of the Philistines, which are ashamed of thy lewd way.
>
> Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied.
>
> Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith.
>
> How weak is thine heart, saith the Lord GOD, seeing thou doest all these things, the work of an imperious whorish woman;
>
> In that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire;
>
> But as a wife that committeth adultery, which taketh strangers instead of her husband!
>
> They give gifts to all whores: but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom.
>
> And the contrary is in thee from other women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.
>
> (Ezekiel 16:15-34)

Israel's beauty led to spiritual adultery. She found plenty of lovers—she became insatiable—couldn't get enough of others' love. She (Israel) took the golden jewelry that Jehovah had given her and made gods which she worshipped.

Israel didn't want to be outdone by the heathen around her, so she followed their evil practices of having their children set on fire in fiendish ecstasy.

Israel forsook the temple of God and erected her gods upon every hill and mountain. She played the whore with the Egyptians and the Assyrians—trusting their might for safety instead of her God.

From Canaan to Chaldea (Babylon) she wouldn't stop her idolatry. But as a wife that committeth adultery, which taketh strangers instead of her husband.

Verse 34

Whores receive a price for their activities, but Israel paid her lovers.

IV. Terrible Infliction.

> Wherefore, O harlot, hear the word of the LORD:
>
> Thus saith the Lord GOD; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them;
>
> Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.

> And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy.
>
> And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare.
>
> They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.
>
> And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.
>
> So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.
>
> Because thou hast not remembered the days of thy youth, but hast fretted me in all these things; behold, therefore I also will recompense thy way upon thine head, saith the Lord GOD: and thou shalt not commit this lewdness above all thine abominations. (16:35-43)

Jehovah states that He will cause the destruction of her cities and her people, "because thou hast not remembered the days of thy youth" (16:43).

V. Truthful Proverb.

> Behold, every one that useth proverbs shall use this proverb against thee, saying, As is the mother, so is her daughter.
>
> Thou art my mother's daughter, that lotheth her husband and her children; and thou art the sister of thy sisters, which lothed their husbands and their children: your mother was an Hittite, and your father an Amorite.
>
> And thine elder sister is Samaria, she and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters.
>
> Yet hast thou not walked after their ways, nor done after their abominations: but, as if that were a very little thing, thou wast corrupted more than they in all thy ways.
>
> As I live, saith the Lord GOD, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.
>
> Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.
>
> And they wee haughty, and committed abomination before me: therefore I took them away as I saw good.
>
> Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done.
>
> Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than

> thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.
>
> When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them:
>
> That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.
>
> When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.
>
> For thy sister Sodom was not mentioned by thy mouth in the day of thy pride,
>
> Before thy wickedness was discovered, as at the time of thy reproach of the daughters of Syria, and all that are round about her, the daughters of the Philistines, which despise thee round about.
>
> Thou hast borne thy lewdness and thine abominations, saith the LORD.
>
> For thus saith the Lord GOD; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant. (16:44-59)

"As is the mother, so is her daughter" (16:44). Figuratively, Israel's mother was a Hittite, and her father was an Amorite—both parents cursed.

God likens Samaria (capital of 10 upper tribes' kingdom) who worshipped the two golden calves as her elder sister and her younger sister Sodom. And Judah had corrupted herself greater than her sisters. The LORD Jesus said something about Israel and Sodom:

> And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.
>
> But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. (Matthew 11:23-24)

What caused the fall of Sodom? That which will cause the fall of America! = Pride, fullness of bread, abundance of idleness—neither did she help the poor and needy (verse 49).

God declared to Israel: "I will even deal with thee as thou hast done" (verse 60).

VI. Repentance and Restitution.

Judah (Jerusalem) is considered greater sinners than her sister Israel's 10 tribe kingdom, and the younger sister Sodom as God will restore Judah, certainly he will restore Israel and Sodom who were less sinners! And the Word says that Sodom shall be rebuilt in the Millennium.

> Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.
>
> Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant.

> And I will establish my covenant with thee; and thou shalt know that I am the LORD:
>
> That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD. (16:60-63).

Israel shall be remembered! It is as God said of the rainbow, "When I shall bring a cloud over the earth, that the (rain) bow shall be seen in the cloud: And I will (emphatic future) remember my covenant between me and you" (Genesis 9:14-15).

God has made a New Covenant (New Testament).

> Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:
>
> Not according to the covenant that I made with their fathers in the day that I took them up by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:
>
> But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.
>
> And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more. (Jeremiah 31:31-34)

Even the nations surrounding Israel will be given the opportunity to be saved, but they shall not come into the New Covenant blessings.

Oh, what a glorious bond shall be made with Israel and her God. Together forever!

CHAPTER 17

This chapter explains why God will allow Nebuchadnezzar's invasion of Jerusalem and why the king of Judah shall be removed from the throne and taken to Babylon to die there.

I. The Riddle.

> And the word of the LORD came unto me, saying,
>
> Son of man, put forth a riddle, and speak a parable unto the house of Israel;
>
> And say, Thus saith the Lord GOD; A great eagle with great wings, longwinged, full of feathers, which had diverse colours, came unto Lebanon, and took the highest branch of the cedar:
>
> He cropped off the top of his young twigs, and carried it into a land of traffick; he set it in a city of merchants.
>
> He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree.
>
> And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and

> brought forth branches, and shot forth sprigs.
>
> There was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.
>
> It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.
>
> Say thou, Thus saith the Lord GOD; Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it whither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof.
>
> Yea, behold, being planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall within in the furrows where it grew. (17:1-10)

There are two eagles. One goes to Lebanon and flies to the highest cedar, crops its top and flies with it to a land of business. There the eagle planted the seedling, and it grew into a spreading vine. It grew and turned to the eagle.

Then came another eagle to which the vine turned, neglecting the first eagle who planted it. Shall I let the vine continue? No, and it won’t be hard to uproot it. It will wither quickly.

II. The Explanation.

> Moreover the word of the LORD came unto me, saying,
>
> Say now to the rebellious house, Know ye not what these things mean? tell them, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;
>
> And hath taken of the king’s seed, and made a covenant with him, and hath taken an oath of him: he hath also taken the mighty of the land:
>
> That the kingdom might be base, that it might not lift itself up, but that by keeping of his covenant it might stand.
>
> But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. she he prosper? shall he escape that doeth such things? or shall be break the covenant, and be delivered?
>
> As I live, saith the Lord GOD, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die.
>
> Neither shall Pharaoh with his mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons:
>
> Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape.
>
> Therefore thus saith the Lord GOD; As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.
>
> And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath

> trespassed against me.
>
> And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that I the LORD have spoken it. (17:11-21)

The King of Babylon is the one who has taken away the King of Judah (Jehoiachin) to Babylon. In his stead he raised a man of the royal seed, an uncle of the King Jehoiachin by the name of Zedekiah and placed him on the throne of Judah.

They struck a covenant that Zedekiah would remain true, and Zedekiah swore by the name of God (Elohim).

In the meantime, now, Zedekiah begins to court Pharaoh the King of Egypt to seek his aid. Zedekiah desires to break his covenant with Nebuchadnezzar.

Nebuchadnezzar by two previous captivities has removed thousands of Jews to Babylon, including his architects and smiths, and most of Zedekiah's fighting men, as a caution. Nevertheless, Zedekiah thinks that Pharaoh has the power and the finances to confront Nebuchadnezzar and defeat him. "And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt" (II Kings 24:7). Jehoiakim appeals to Pharaoh-Nechoh, but impossible to aid Israel as Nebuchadnezzar had already put to tribute all the land, from the Nile to the River Euphrates.

Nebuchadnezzar, as we read in the book of Daniel, is more of a believer in the LORD (Jehovah) than Zedekiah is. And the LORD is on Nebuchadnezzar's side—for Zedekiah's actions are repugnant in the eyes of the LORD.

Of course, Nebuchadnezzar will defeat Zedekiah with God's approval, and take King Zedekiah to Babylon!

III. The Coming King.

> Thus saith the Lord GOD; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent:
>
> In the mountain of the height of Israel will I plants it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.
>
> And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken and have done it. (17:22-24)

The siege shall come, Zedekiah shall be defeated and taken blindly to Babylon.

Nebuchadnezzar shall have his day, and another Kingdom shall arise in his place, Medo-Persia. Medo-Persia shall abide, yet be overpowered by the King of Greece, Alexander the Great, and exist until captured and removed by another world power, Rome.

The Roman Empire shall be revived in the United Nations, the Third World Government which shall lat seven years. But after this shall pass, the LORD Jesus shall return to earth with His great army "Which in his time he shall shew who is the blessed and only Potentate, the King of kings, and Lord of lords" (I Timothy 6:15), and establish His kingdom universal! "Even so, come, Lord Jesus."

CHAPTER 18

God is a holy God. He demands holiness of His creatures—man—and, if not, then to receive terrible consequences. God gives a plus mark to those who live a righteous life, and a minus point to those who don't live a righteous life. Yet righteous living cannot buy salvation. Salvation is a GIFT, not of works lest any man should boast.

I. The Proverb.

> The word of the LORD came unto me again, saying,
>
> What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?
>
> As I live, saith the Lord GOD, ye shall not have occasion any more to use this proverb in Israel.
>
> Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. (18:1-4)

People have blamed God for His chastisement and as we find in this chapter, they said God is not equal, He shows favoritism (18:25), and from this assumption the proverb grew—"the fathers have eaten sour grapes, and the children's teeth are set on edge" (verse 2). The fathers eat sour grapes, but the eater's teeth are not affected, but their children's are. In other words, the fathers have sinned, but their children are punished for it.

No more will this proverb be said in Israel.

All souls are mine—and the soul that sinneth, it shall die! No other person will be punished for another's sin.

> II. The Just.
>
> But if a man be just, and do that which is lawful and right,
>
> And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman,
>
> And hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment.
>
> He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man,
>
> Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord GOD. (18:5-9)

All these acts of righteousness can be found in the 10 commandments. The 10 commandments are the Law of God. All the books of the Law (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) are God's commentary on His 10 commandments. These books of the Law show they (the 10 commandments) may be kept or may be broken.

God promises life on this earth if they are kept, and death to them if not obeyed. God has not promised though, to save a soul—give him eternal life, a home in heaven and the new birth by keeping these laws—it is impossible to earn salvation, it is the gift of God lest any man should boast.

Should we who are saved by faith alone in the death, burial, and resurrection of Jesus Christ, should we not by the Holy Spirit live a righteous life—yes, we should, and God expects us to: "For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:10). But remember Ephesians 2:8-9! —

> For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:
>
> Not of works, lest any man should boast.

The man who keeps these precepts shall live in them—blessed of God.

III. The Unjust.

> If he beget a son that is a robber, a shedder of blood, and that doeth the like to any one of these things,
>
> And that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbour's wife,
>
> Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination,
>
> Hath given forth upon usury and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him. (18:10-13)

Now should the just man begat a son, and that son completely breaks the commandments of God, he will die in his sins. His father's righteousness will not help him any.

IV. The Unjust Son.

> Now, lo, if he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like,
>
> That hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife,
>
> Neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment,
>
> That hath taken off his hand from the poor, that hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live. (Ezekiel 18:14-18)

Should the unjust person's son see the folly of his father's wickedness and does not follow his father's sin, he shall surely live—but his father shall die in his sins.

V. The Son of the Unjust One.

> Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live.
>
> The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.
>
> But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.
>
> Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live? (18:19-23)

Why shouldn't the just son of the unjust father suffer along with his unrighteous father? The soul that sinneth shall die, not the righteous one. The son shall not bear the iniquity of the father (verse 20), neither shall the father bear the iniquity of the son.

But if the wicked will turn from all his sins and follow righteousness, his acts of unrighteousness shall be forgotten in this life—but there is a judgment for everyone—man needs to pay with his life for his sins, and that's hell! But God has sent His Son who paid for the sins of the whole world, and all we have to do is trust Him—and the verdict is justified!

God does not have any pleasure of the wicked who die.

VI. When the Righteous Turns.

> But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. (18:24)

What happens should the righteous man leave his righteous living, and doth not according to all things that God has commanded? God will remember only the last part of his life, letting the wicked die in his sins.

VII. God's Way Not Equal?

> Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?
>
> When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.
>
> Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.
>
> Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.
>
> Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal?
>
> Therefore I will judge you, O house of Israel, every one according to his ways,

> saith the Lord GOD. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. (18:25-30)

The Law says He is equal.

Repent.

How, then, shall we escape the judgment of God? For we all have sinned and come short of the glory of God; we need a new covenant. Israel, and we, too, have broken the law, the first covenant. But a new covenant God shall make (37:26) as also He said about the same time through Jeremiah in Jerusalem (Jeremiah 31:31-34).

A New Heart.

> Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?
>
> For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye. (18:31-32)

How can sinful man cast away his transgressions? How can he make himself a new heart? And a new spirit?

> For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.
>
> Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.
>
> A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.
>
> And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.
>
> And ye shall dwell in the land that I gave to your fathers: and ye shall be my people, and I will be your God. (Ezekiel 36:24-28)

Man can’t, Israel can’t, only the Holy Spirit can!—”Therefore if any man be in Christ, he is a new creation: old things are passed away, behold, all things are become new” (2 Cor. 5:17)—through faith in Christ Jesus!

CHAPTER 19

Verse 1 - Lamentations—these were dirges, songs of pity which were uttered by friends over the death of their loved ones.

Israel is an oriental people—and these people certainly make over the death of a loved one as illustrated in the death of the 12 year old daughter. Paid mourners were already mourning this 12 year old daughter, and rebuked the LORD Jesus when He said she was not dead, but sleepeth—and He proved it by raising her from the dead.

Why do they pay mourners to cry? Because they want others to see and hear how sorry and broken-hearted they are over the loss of their loved one.

We have noticed in several news reels (1990) of Israel in their mourning of loved ones, that some of them are the same ones of times past—one of a young man especially.

Israel should be mourning over her rulers.

I. The Mother is Israel.

> Moreover take thou up a lamentation for the princes of Israel,
>
> And say, What is thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions.
>
> And she brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men.
>
> The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of Egypt.
>
> Now when she saw that she had waited, and her hope was lost, then she took another of her whelps, and made him a young lion.
>
> And he went up and down among the lions, he became a young lion, and learned to catch the prey, and devoured men.
>
> And he knew their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring.
>
> Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit.
>
> And they put him in ward in chain, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel. (19:1-9)

Oh, here is the answer of Ezekiel 38:13 “young lions”—so many have said these were England and America. But in this 19th chapter we find that the young lions are the “princes of Israel!” Her children are pictured as lions. Two of her young lions are the kings of Judah.

A. Jehoahaz is the first after King Josiah died. The people anointed him king over Judah—he was 23 years old when he was anointed, but he reigned only 3 months. Hooks were placed in his nose as Nechoh, Pharaoh of Egypt overcame him as he did over his father Josiah. Josiah was killed and Jehoahaz was captured, and taken to Egypt, and Judah was placed under tribute to Egypt about $250,000 a year.

B. Eliakim was the second of Josiah, but Pharaoh changed his name to Jehoiakim. He reigned in Jerusalem for 11 years.

2 Chronicles records that Jehoiakim was captured and clad in chains and taken to Babylon by Nebuchadnezzar.

Jeremiah (Jeremiah 22:19) stated that Jehoiakim was to be buried with the burial of an ass. (When an ass died, the people threw the carcass into a ravine and let the buzzards eat it).—Both instances were true. He returned to Jerusalem, but many revolted against him, and threw his body from the wall of Jerusalem.

II. Israel, the Mother is Called a Vine.

> Thy mother is like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters.
>
> And she had strong rods for the sceptres of them that bare rule, and her stature

> was exalted among the thick branches, and she appeared in her height with the multitude of her branches.
>
> But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them.
>
> And now she is planted in the wilderness, in a dry and thirsty ground.
>
> And fire is gone out of a rod of her branches, which hath devoured her fruit, so that she hath no strong rod to be a sceptre to rule. This is a lamentation, and shall be for a lamentation. (19:10-14)

Verse 14 states that this is a lamentation also—a dirge for a death. Israel will soon be dead as a nation with a king to reign over her.

Israel is a vine which produced scepters to reign with, but her reigning will soon be over.

She is planted in the wilderness—unheralded—unrecognizable—and shall be for a long time.

> For the children of Israel shall be many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. (Hosea 3:4)

The future has great things for Israel when they shall return to Jehovah.

CHAPTER 20

I. The Elders' Acts of Enquiry.

> And it came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to enquire of the LORD, and sat before me.
>
> Then came the word of the LORD unto me, saying,
>
> Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord GOD: Are ye come to enquire of me? As I live, saith the Lord GOD, I will not be enquired of by you.
>
> Wilt thou judge them, son of man, wilt thou judge them? cause them to know the abominations of their fathers. (20:1-4)

August 10, 07 is the date when the elders of Israel came to inquire of the LORD (Jehovah)—the fifth month and the 10th day in the seventh year of Jehoiachin's captivity. It is thus 5 days, 1 month and 2 years since Ezekiel saw the glory of God upon the river Chebar.

The siege will come during the 11th year of Jehoiachin's captivity and Judah and Jerusalem time is running out. Only 4 more years and the siege shall be over.

Here in the 20th chapter God is telling Judah what God is doing for Israel and Judah, what He has done for all Israel, and what He is going to do for Israel.

The LORD (Jehovah) is furious at the nerve of these men of Israel who think they have a hold on their God, but it is their sins which has caused their plight in the captivities of Assyria and Babylon—judgments of God upon His people which now are not His people, and the soon destruction upon Jerusalem.

"Let them know the abominations of their fathers."

II. God Answers by the Past.

> And say unto them, Thus saith the Lord GOD; In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the LORD your God;
>
> In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands:
>
> Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the LORD your God.
>
> But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.
>
> But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt. (20:5-9)

"I chose Israel to be mine, and made myself to be known to them in Egypt, lifting up mine hand unto them to bring them out to a land that I had searched out—a land flowing with milk and honey," but Israel could not go on as they had in the past with worshiping of Egypt's idols. Thus, they rebelled against Me, refusing to walk in My path until they became the object of My wrath.

> Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness.
>
> And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them.
>
> Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them.
>
> But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them.
>
> But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.
>
> Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands;
>
> Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols.

> Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness.
>
> But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols:
>
> I am the LORD your God; walk in my statutes, and keep my judgments, and do them;
>
> And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the LORD your God.
>
> Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.
>
> Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.
>
> I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries;
>
> Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols.
>
> Wherefore I gave them also statutes that were not good, and judgments whereby they should not live;
>
> And I polluted them in their own gifts, in that they caused to pas through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am the LORD. (20:10-26)

God gave them His statutes. As God brought them out of Egypt, He led them through the Red Sea, which resulted in the death of the army of Egypt, their enemy, and led them into the desert.

God gave them His laws by which a man keep them, he shall live in them—shall receive earthly blessing. The Law never promised eternal life and life after death—if it had, then man would earn salvation by his works.

> Knowing that a man is not justified by the work of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. (Galatians 2:16)

He gave them his sabbaths…

> Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you. (Exodus 31:13)

…for signs between Israel and the LORD (Jehovah). The sabbath rest is desirable for man and beast—recuperation perfected. Yet God did not give the Sabbath (7th day, 7th year, or the 50th year) to the Church, but to Israel only. For all this Israel rebelled against

God.

Jehovah (LORD) told Moses that He would destroy all Israel and begin all over again with Moses and make a great nation out of him. But Moses pled with the LORD to show His grace—for the heathen would say, should He destroy Israel, that the LORD brought them out of Egypt to dump them there and destroy them. What a mediator Moses was for Israel. God's name was saved from pollution among the Gentiles.

God gave Israel over to a reprobate mind, allowing them to go as far a they cared for in idolatry—even to the offering of their first born (which was really God's) to be burned with fire.

III. God's Answer Repeated.

> Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord GOD; Yet in this your fathers have blasphemed me, in that they have committed a trespass against me.
>
> For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink-offerings.
>
> Then I said unto them, What is the high place whereunto ye go? And the name thereof is called Bamah unto this day.
>
> Wherefore say unto the house of Israel, Thus saith the Lord GOD; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?
>
> For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: ; and shall I be enquired of by you, O house of Israel? As I live, saith the Lord GOD, I will not be enquired of by you.
>
> And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.
>
> (Ezekiel 20:27-32)

IV. God's Acts in the Future.

> As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you:
>
> And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.
>
> And I will bring you into the wilderness of the people, and there will I plead with you face to face.
>
> Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD.
>
> And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:

> And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD.
>
> As for you, O house of Israel, thus saith the Lord GOD; Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols.
>
> For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things,
>
> I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.
>
> And ye shall know that I am the LORD, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers.
>
> And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed.
>
> And ye shall know that I am the LORD, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD. (20:33-44)

A. He gathers them after the Tribulation (70th Week of Daniel). The LORD (Jehovah) shall gather His people from all over the world where He has scattered them.

> And it shall come to pass in that day, that the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.
>
> And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem. (Isaiah 27:12-13)

B. "He then causes them to pass under the rod." This is not the beating of God's sheep, but rather the choosing of His sheep.

> To pass under the rod was the tithing process of the herds and of the flocks.
>
> And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the LORD. (Lev. 27:32)

At the end of the year when tithes were gathered, the Israelites were not to choose the good nor the bad. They would let the herds pass (or the flocks), and they would count 1-9, then they held up the rod and let the 10th animal pass under, then the beast was marked—it became the LORD'S (Jehovah's), the tithe to the LORD. The rest of the herds or flocks would then be sold to the slaughterhouse. This became a reality in the siege—and shall also be fulfilled in the Great Tribulation. Only 1/10 of Israel shall be alive at the end of the Tribulation in the nations of the world. Two thirds of Israel shall be slain in the land of Israel:

> And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein.
>
> And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God. (Zechariah 13:8-9)

Not all of Israel shall be destroyed at the time of Ezekiel, nor during the Great Tribulation, yet God shall purge out the rebels from among Israel—those who do not know God nor obey (believe) the Gospel.

> So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:
>
> Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:
>
> Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;
>
> And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,
>
> In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:
>
> Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;
>
> When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.
>
> Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power. (2 Thessalonians 1:4-11)

All Israel shall be saved (20:40-44). “And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob” (Romans 11:26). All that is left, that is.

Israel, living, knows that God has His hands upon them—in chastisement, when these things come to pass. Great fires shall destroy both the land and the people.

CHAPTER 21

Ezekiel is back in mind and sight in Babylon—He saw much destruction in his vision of Israel and Judah, but now the chastisement is to be intensified.

I. The Sword.

> And the word of the LORD came unto me, saying,
>
> Son of man, set thy face toward Jerusalem, and drop thy word toward the holy places, and prophesy against the land of Israel,

> And say to the land of Israel, Thus saith the LORD; Behold, I am against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked.
>
> Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh from the south to the north:
>
> That all flesh may know that I the LORD have drawn forth my sword out of his sheath: it shall not return any more.
>
> Sigh therefore, thou son of man, with the breaking of thy loins; and with bitterness sigh before their eyes.
>
> And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings; because it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water: behold, it cometh, and shall be brought to pass, saith the Lord GOD. (21:1-7)

All Israel is to be the object of Jehovah's (the LORD'S) wrath. The holy places even regarded as holy are to be destroyed.

God draws his sword and it is sharp, and polished, becoming dazzling as lightning (verses 10, 15, 28). God calls the sword His sword, and also Babylon's sword (verse 19).

None is put on a list to be spared. All Israel is doomed for destruction, the righteous with the wicked (verse 3).

God has drawn the sword from its sheath, not to be replaced until the Messiah shall come. "I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him" (verse 27). Glory! Glory! Glory! The sword of the LORD is to be wielded by Babylon on the direction of God.

The prophet is commanded to sigh for the predicament of all Israel's fate. Hearts shall be melted when the news is received of the terrible siege which is about to settle in.

II. The Promise.

> Again the word of the LORD came unto me, saying,
>
> Son of man, prophesy, and say, Thus saith the LORD; Say, A sword, a sword is sharpened, and also furbished:
>
> It is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth? it contemneth the rod of my son, as every tree.
>
> And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it unto the hand of the slayer.
>
> Cry and howl, son of man: for it shall be upon my people, it shall be upon all the princes of Israel: terrors by reason of the sword shall be upon my people: smite therefore upon thy thigh.
>
> Because it is a trial, and what if the sword contemn even the rod? it shall be no more, saith the Lord GOD.
>
> Thou therefore, son of man, prophesy, and smite thine hands together, and let the sword be doubled the third time, the sword of the slain: it is the sword of the

> great men that are slain, which entereth into their privy chambers.
>
> I have set the point of the sword against all their gates, that their heart may faint, and their ruins be multiplied: ah! it is made bright, it is wrapped up for the slaughter.
>
> Go thee one way or other, either on the right hand, or on the left, whithersoever thy face is set.
>
> I will also smite mine hands together, and I will cause my fury to rest: I the LORD have said it.
>
> (Ezekiel 21:8-17)

Israel doesn't seem to realize that the throne and crown of David can be lost for a time. The promise of God given by father Jacob ("The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" - Genesis 49:10) was interpreted to mean that the scepter shall never depart from Judah, no matter how far from God the nation may drift, no matter what foolish god they might erect to worship. Herein God is declaring that this reasoning is false, for God shall clap His precious hands in glee at the annihilation of His people. After awhile His wrath shall be abetted. Israel could never fathom the intensity of God's hatred against idolatry and the sins off impurity, and the length of years of separation of His blessings from the people of Israel. It has lasted for many years—millenniums!

> For the children of Israel shall be many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim:
>
> Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days. (Hosea 3:4-5)

III. Two Choices.

> The word of the LORD came unto me again, saying,
>
> Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose it at the head of the way to the city.
>
> Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced.
>
> For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver.
>
> At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering rams against the gates, to cast a mount, and to build a fort.
>
> And it shall be unto them as a false divination in their sight, to them that have sworn oats: but he will call to remembrance the iniquity, that they may be taken. (21:18-24)

More prophecy: Nebuchadnezzar, God's servant, appointed to be Israel's executioner. He shall come to the sign post which points to Ammon (descendants of Lot), and to Israel. Where shall he go?—Israel, of course. But the Ammonites are not excused from the wrath of God which shall be appeased by Nebuchadnezzar. Their sins will have to be answered, and paid for.

IV. The Messiah (Christ) Vs. The Anti-Messiah (Antichrist)

> And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end,
>
> Thus saith the Lord GOD; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high.
>
> I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him. (21:25-27)

Zedekiah is the culprit pointed out! He it is who swore to God before Nebuchadnezzar that he would be true to his trust—to reign for Nebuchadnezzar and for his glory, bringing all Israel to obey every whim of the King. But alas, Zedekiah though that he might seek the help of Pharaoh-nechoh and the Egyptians (Pharaoh-nechoh had previously defeated his father Josiah, and captured his brother Jehoiakim and his nephew Jehoaichin). But to his surprise he found Pharaoh-nechoh helpless to be of any aid.

And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt. (II Kings 24:7)

Verse 25 can be applied to the antichrist, who shall arise and be the object of God's wrath as Zedekiah.

Consequently, Zedekiah was left "high and dry." There was no one to help him, for there was no one who wanted to help a sure loser.

There is no hope left for Zedekiah from the wrath of King Nebuchadnezzar.

The only aid, the only forgiveness, the only retrieving, the only saving power is the Messiah!

V. Judgment Upon Ammon.

> And thou, son of man, prophesy and say, Thus saith the Lord GOD concerning the Ammonites, and concerning their reproach; even say thou, The sword, the sword is drawn: for the slaughter it is furbished, to consume because of the glittering:
>
> Whiles they see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of them that are slain, of the wicked, whose day is come, when their iniquity shall have an end.
>
> Shall I cause it to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity.
>
> And I will pour out mine indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, and skilful to destroy.
>
> Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou

> shalt be no more remembered: for I the LORD have spoken it. (21:28-32)

Ammon's judgment has only been postponed.

CHAPTER 22

God's judgment upon His people Israel is again stated, and the reasons for such action. All are condemned—all have forsaken their God, they all have become unprofitable. There is nothing left for God to do, but show His holy anger by His holy judgments.

I. Israel's Abominations Known.

> Moreover the word of the LORD came unto me, saying,
>
> Now, thou son of man, wilt thou judge, wilt thou judge the bloody city? yea, thou shalt shew her all her abominations.
>
> Then say thou, Thus saith the Lord GOD, The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself.
>
> Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come even unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries.
>
> Those that be near, and those that be far from thee, shall mock thee, which art infamous and much vexed.
>
> Behold, the princes of Israel, every one were in thee to their power to shed blood.
>
> In thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow.
>
> Thou hast despised mine holy things, and hast profaned my sabbaths.
>
> In thee are men that carry tales to shed blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness.
>
> In thee have they discovered their fathers' nakedness: in thee have they humbled her that was set apart for pollution.
>
> And one hath committed abomination with his neighbour's wife; and another hath lewdly defiled his daughter in law; and another in thee hath humbled his sister, his father's daughter.
>
> In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord GOD. (22:1-12)

Yes, everyone who is named an Israelite is mentioned by Jehovah.

A. The City of Jerusalem for One (verses 1-5).

A city is known for its people and by it —- God has nothing to say against its architectural design—whether ugly or beautiful, but the conduct —nothing but sin—of the city comes as an foul waft of rotten incense to the nostrils of God. As Abel's blood called out to God, so now the blood of the innocent citizens (who are slain for the slightest act) calls out to God for revenge. The souls slain for their faith in Christ Jesus shall cry out to Almighty God for vengeance.

> And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:
>
> And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? (Rev. 6:9-10)

Israel is made a reproach among the heathen. No one cares for them—no one will want to buy them in the future slave market.

B. The Princes of Israel for Another (verses 1-12).

These are not the sons of kings, but political advisors of King Zedekiah—men with power, who have used it unmercifully, caring not for the exalted positions of fathers and mothers. The stranger is squeezed for all he has; and the orphans are stripped of their possessions along with the widows.

Nothing is sacred in the eyes of these princes—even God's sabbaths—given as signs between God and Israel (Exodus 31:13) are desecrated. They become brutes without reasoning, allowing themselves to profane God's law and personal purity by going into the wife at her time period. He breaks down his neighbor's castle by taking his wife in adultery, committing incest by doing the same thing with his daughter-in-law and half-sister. They become bankers in heart and loan money out on usury. but above all, they have forgotten Me, saith Jehovah the LORD.

II. Israel's Judgments Stated.

> Behold, therefore I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.
>
> Can thine heart endure, or can thine hands by strong, in the days that I shall deal with thee? I the LORD have spoken it, and will do it.
>
> And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee.
>
> And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I am the LORD.
>
> And the word of the LORD came unto me, saying,
>
> Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver.
>
> Therefore thus saith the Lord GOD; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem.
>
> As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you.
>
> Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.
>
> As silver is melted in the midst of the furnace, so shall ye be melted in the midst

> thereof; and ye shall know that I the LORD have poured out my fury upon you. (Ezekiel 22:13-22)

Israel's rulers are rich in their sinning ways for gain.

Just look at the times the LORD Jehovah speaks of scattering Israel to the four corners of the world. Much shall be gained by this act of Jehovah's—the LORD'S—judgments. They will not have anyone to steal from in the places they shall call home for a long time. You shall—the Gentiles shall—know that Jehovah is God!

The slag remains of those that smelt the different minerals is compared to Israel—ugly and useless. As fire is made hotter with the wind of the bellows, so will my judgments become unbearable with the bellows of my fury. Zechariah describes this melting process in chapter 13:8-9:

> And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein.
>
> And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God. (Zechariah 13:8-9)

Israel's loss shall be at this time 487 B.C., 2/3 in the holy land, and in the Great Tribulation.

III. Israel's Noted Leaders are Called into Question.

> And the word of the LORD came unto me, saying,
>
> Son of man, say unto her, Thou art the land that is not cleansed, nor rained upon in the day of indignation.
>
> There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof.
>
> Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.
>
> Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain.
>
> And her prophets have daubed them with untempered morter, seeing vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken.
>
> The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully.
>
> And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.
>
> Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord GOD. (22:23-31)

A. Such as the Land is not quenched (verses 23-24).

B. And the prophets themselves turn their backs to the LORD (Jehovah) and to their divine calling. They care not for chastity. They ignore the narrow path of complete surrender to God. They covet gain, and gain becomes theirs, and they cared not from whence it came, and what it cost others.

C. The priests are not excused from their treachery (verse 26). Gain, gain, and more gain is their covetousness unabashed, and insatiable. There is nothing sacred. Everything is GO! No separation; no difference in clean or unclean.

D. The Princes (verses 27-28). These like the prophets (verse 25) destroy souls by allowing them and suggesting that they do everything that they think right, and not to consider God nor His Word. They speak the revelations of the prophets, knowing that the prophets (and they, too, know it) are not speaking of the LORD—when the LORD (Jehovah) hath not spoken.

E. And the People (verses 29-31).

The people of Israel have followed their spiritual leaders (?) and have robbed (and with a clear conscience) the stranger in the land as well as the land's citizens.

There has come a break in Israel's defense as an earthen dam. There is the need of swift repair—to fill in the fast crumbling dam; the only thing that can fill this gap is a man who loves righteousness over evil—who is devoted to God only, and not to the evil desires of his own heart—who with trumpet sounding to call Israel to task—to demand righteousness as this great event of judgment that is breaking up the waters of God's storm. But no one was found.

Israel is left to her fate. Her desires are sinful, her judgment is critical. God's will be done.

CHAPTER 23

This chapter is a rehearsal of the sins both of the 10 upper-tribes kingdom of Israel and the 2 lower-tribes kingdom of Judah, but given as an allegory—a story to illustrate by calling the 10 tribe kingdom (Aholah)="his own tent," and the kingdom of Judah, (Aholibah)="my tent is in her." There are no lost tribes of Israel as noted by Ezekiel. In fact, all the Jewish people today are from the original tribes of Israel—but the identity of each tribe is unknown, caused by the destruction of the temple by Titus in 70 A.D. All genealogical records were kept there, even the LORD Jesus', and the temple records were destroyed—BUT—the record of Jesus Christ has been preserved in the Word of God—Matthew and Luke! Jesus the Messiah is the only living Jewish person in the world who can claim, and a perfect claim, to the throne of David. He alone is David's son by record. (There are those today who claim to be of the tribe of Levi and of the household of Aaron, the first High Priest). They have no record, but the identity has been passed down by mouth to ear—father to son since the fall of Jerusalem in 70 A.D.

> The word of the LORD came again to me, saying,
>
> Son of man, there were two women, the daughter of one mother:
>
> And they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their

> virginity.
>
> And the named of them were Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters. Thus were their names; Samaria is Aholah, and Jerusalem Aholibah.
>
> And Aholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians her neighbours,
>
> Which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.
>
> Thus she committed her whoredoms with them, with all them that were the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself.
>
> Neither left she her whoredoms brought from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.
>
> Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted.
>
> These discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became famous among women; for they had executed judgment upon her. (23:1-10)

Aholah, the 10-tribe kingdom of Israel, was the first of all the tribes to forsake Jehovah as their Elohim (God). Her capital is Samaria.

Aholah was known for her much wantonness—drifting away from God who married her at the same time with the two lower tribes together with in their betrothal to Jehovah, and became known as the adulterous wife of Jehovah. She is who is mentioned in chapter 4:4-5 as having roots in iniquity for 390 years, beginning with King Jeroboam until the captivity of Assyria (2 Kings 17:6-7) by Shalmaneser, king of Assyria.

Aholah means “her own tent,” she refused to stay with Judah, and under her king, Jeroboam, she forsook the temple of God in Jerusalem and made to herself two temples of the golden calves; one was located in Dan in the north, and the other located in the south at Bethel. She had her own god, with her own sacrifices to two golden calves!

Her sins are enumerated, which caused God to turn her over to the Assyrians—whom God calls her lover.

Verses 4-10 = She played the harlot—selling herself to any lover for the price. Of course, sexual advances and participation is included in these passages—but to emphasize the truth—spiritual harlotry is underscored in these scriptures, and spiritual harlotry is the worshipping of strange gods of gold, silver, and stone. Her first false man-made, devil-inspired worship began in Egypt. Here she forsook Jehovah and worshipped the gods of the Egyptians: the Nile, the sun, frogs, cattle, the firstborn of man and of beast. God showed His wrath against these false gods by sending 10 plagues, each one a direct attack at each false god. They couldn’t deliver the Egyptians from any attack.

But her greatest love was the Assyrians, and all that accompanied in the worship of false deities. So God gave her up to her love—he (Assyria) took her away from her home to the home where she was such a stranger—she was here 115 years before her sister

Aholibah was taken to Babylon. (In the meantime, Babylon captured Assyria; thus, all 12 tribes became subject to Babylon).

> And when her sister Aholibah saw this, she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in her whoredoms.
>
> She doted upon the Assyrians her neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.
>
> Then I saw that she was defiled, that they took both one way,
>
> And that she increased her whoredoms: for when she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion,
>
> Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity.
>
> And as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea.
>
> And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was alienated from them.
>
> So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister.
>
> Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt.
>
> For she doted upon their paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses. (23:11-20)

Aholibah means, “my tent is in her”—my presence is in her—my tabernacle, my temple; yea, Messiah’s Temple shall be in her during the Millennium (Zechariah 6:12-15).

But the presence of her Betrothed (Jehovah) was ignored and she eyes the Assyrians, and drifted into the arms of the Babylonians.

> Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.
>
> Therefore, O Aholibah, thus saith the Lord GOD; Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side;
>
> The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, and all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.
>
> And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people, which shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments.
>
> And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the

sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire.

They shall also strip thee out of thy clothes, and take away thy fair jewels.

Thus will I make thy lewdness to cease from thee, and thy whoredom brought from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

For thus saith the Lord GOD; Behold, I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy mind is alienated:

And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.

I will do these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols.

Thou hast walked in the way of thy sister; therefore will I give her cup into thine hand.

Thus saith the Lord GOD; Thou shalt drink of thy sister’s cup deep and large: thou shalt be laughed to scorn and had in derision; it containeth much.

Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

Thou shalt even drink it and suck it out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken it, saith the Lord GOD.

Therefore thus saith the Lord GOD; Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

The LORD said moreover unto me; Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations;

That they have committed adultery, and blood is in their hands and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through the fire, to devour them.

Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths.

For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house.

And furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments,

And satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil.

And a voice of a multitude being at ease was with her: and with the men of the common sort were brought Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

> Then said I unto her that was old in adulteries, Will they now commit whoredoms with her, and she with them?
>
> Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.
>
> And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses, and blood is in their hands.
>
> For thus saith the Lord GOD; I will bring up a company upon them, and will give them to be removed and spoiled.
>
> And the company shall stone them with stones and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire.
>
> Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness.
>
> And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I am the Lord GOD. (23:21-49)

The rest of this great chapter speaks of her continued spiritual harlotry—idol worship.

Judah brought her idols from Egypt as did the 10 tribes of Israel.

At this writing of Ezekiel, her latest lover, Babyon, is in Jerusalem ready to destroy the last of Judah.

Judah wanted her lover Babylon—God shall give the young men of Babylon to rape all women in Judah who are spared for this calamity.

Today: 2600 years later—Aholah and Aholibah—All 12 tribes of Israel are cured of idolatry—spiritual fornication. Why doesn't Israel want to go back to God? In Deuteronomy 30:1-4:

> And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee,
>
> And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;
>
> That then the LORD thy God will turn thy captivity, and have compassion upon thee, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.
>
> If any of thine be driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee. (Deut. 30:1-4)

2500 years have passed, why don't they return unto Jehovah, their Elohim (God)?

No spiritual adultery today; the wife of Jehovah remains scattered throughout the world. Married though she be, yet because of her spiritual fornication in the past, Israel is hesitant in returning to the arms of God, her first husband.

Why?

She might not know that she can return to Jehovah and be forgiven.

She might not believe God when He says return unto Me!

She might not see God’s unlimited grace and mercy. It is said in the book of Jeremiah:

They say, If a man put away his wife, and she go from him, and become another man’s, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith the LORD.

And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also. (Jeremiah 3:1, 8)

That under the Law a man who putteth away his wife and she be married to another, and then leaves him, the first husband is not to remarry her. But God is over His Law—and though God has given her a bill of divorcement, and as she has married another (idolatry), yet she can come back to Him, her first husband.

She (Israel) may be hesitant to return to the nuptial bed with Jehovah, as she once enjoyed—even like a new bride might be hesitant to enter her new husband’s bedroom.

Then, too, she might not want to come back—2500 years is a mighty long time without the blessing of the Almighty (El Shaddai). Israel is getting God’s Word as never before—her rebellion is still there. Then the Great Tribulation shall be her portion.

“Israel, this portion of holy writ has been in your hands for 2500 years—there is no excuse. Israel, thou shall be redeemed one of these days. Why not be in that generation that does it?”

Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt;

But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. (Jeremiah 16:14-16)

CHAPTER 24

Finally the wrath of God is about to be poured out upon Jerusalem and Judah. King Zedekiah’s reign is only for a short time longer. Murdering, raping, destroying, and scattering the people—all the product of war—sets in.

I. The Siege Has Begun.

> Again in the ninth year, in the tenth month, in the tenth day of the month, the word of the LORD came unto me, saying,
>
> Son of man, write thee the name of the day, even of this same day: the king of Babylon set himself against Jerusalem this same day.
>
> And utter a parable unto the rebellious house, and say unto them, Thus saith the

> Lord GOD; Set on a pot, set it on, and also pour water into it:
>
> Gather the pieces thereof into it, even every good piece, the thigh, and the shoulder; fill it with the choice bones.
>
> Take the choice of the flock, and burn also the bones under it, and make it boil well, and let them seethe the bones of it therein. (24:1-5)

It occurred on the 10th month (January), 10th day, the ninth year of Zedekiah's reign over Judah (see 2 Kings 25:1-2).

King Zedekiah, his priests, his advisors, could not know the fate that had just begun for them. The capital city, Jerusalem which was composed usually of 1100 citizens began to swell until they numbered over 7500.

Within the confines of its city's wall, the people seem to have enough rations to last them for a long time. They did not realize that this siege could last over a year. They seemed to have plenty of grain, enough for bread for some months ahead. Dried fruits such as dates and grapes they had in abundance. Some cows and sheep were in the city and they were soon slaughtered, for they digged into the food reserve for the people. A great supply of olive oil and wine was on hand as in every war we hear, "hurt not the oil nor the wine" (Revelation 6:6).

Water was no problem with their unlimited supply, as 138 years before (710 B.C.) Hezekiah, king of Judah had men to dig through the rocky mountain at the spring of Gihon (on the eastern side of the mountain) and exited on the western side of the mountain into a pool called Gihon. The eastern entrance into the pool (for it was located in a cave) was covered over, and its identity was lost for some time.

It was impossible to re-supply Zedekiah and the people. They were at the mercy of Nebuchadnezzar.

This siege can be compared to the siege at Petra (Isaiah 16:1-5) of many Israelites by the opposing forces of the antichrist. Petra has its water also, for here about 800,000 Jews will flee to the mountains (Matthew 24:15-16; Rev. 12:6, 14) which is located in the wilderness. These precious Jewish believers shall be fed and saved, while Zedekiah's people shall starve and be lost forever.

How will God feed them in Petra for the 3 1/2 year siege? Now the people have water in Petra, and they can't be bombed out—no one can come in or come out—so they will have to be fed from above. God can do it again with manna. He did it for Israel for 40 years, and He hasn't run out of angel food yet.

We believe that some Gentile people will fly over them in planes and parachute their food for 3 1/2 years. I wish it to be the United States, for she is experienced in such things. (Berlin air drop; Israel air drop 1973). The only thing known is the gas war, and the LORD Jehovah will provide protection from that. Iraq is trying to make a gas bomb today, which she hopes to destroy Israel.

II. The Siege: Endured.

> Wherefore thus saith the Lord GOD; Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it.
>
> For her blood is in the midst of her; she set it upon the top of a rock; she poured

> it not upon the ground, to cover it with dust;
>
> That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered.
>
> Therefore thus saith the Lord GOD; Woe to the bloody city! I will even make the pile for fire great.
>
> Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned.
>
> Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and that the filthiness of it may be molten in it, that the scum of it may be consumed.
>
> She hath wearied herself with lies, and her great scum went not forth out of her: her scum shall be in the fire.
>
> In thy filthiness is lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.
>
> I the LORD have spoken it: it shall not come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord GOD. (24:6-14)

This siege and its awful conditions are the results of Judah's sinning. God declares (verse 14) that he will not change His mind. It is settled.

Israel and Judah fulfill what some of the false prophets have said—if Ezekiel's prophecies are true, it won't be for a long time—let us enjoy our liberty and freedom—enjoy your lustful desires to the full. For Jerusalem is the pot, and we are the ingredients—have a good time!

Oh, yes the pot is Jerusalem and the ingredients are the people, but they are destined for death—to be boiled, until their filthy sins boil up as scum; fire up the fire—increase its intensity; may it become so hot that it will boil away into the metal of the pot—until the people are gone!

III. The Siege's Effect.

> Also the word of the LORD came unto me, saying,
>
> Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down.
>
> Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men.
>
> So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded. (24:15-18)

Ezekiel was married, and it was a happy union. They served the LORD (Jehovah) together. She was the desire of his eyes. Like people, like Ezekiel—the people of Israel will die by the thousands, but not to the sadness of their LORD. Ezekiel's love and joy of his heart was taken suddenly by death. He, as a sign to show God's sternness to their common plea without feeling—so Ezekiel was not to shed a tear nor to pay for added mourners; in the morning he buried her—no sign of a loss, no show of a broken heart. The same sentiments of God over the sinning Israelites.

I the LORD have spoken it: it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord GOD. (verse 14)

IV. The Siege's Victims.

> And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest so?
>
> Then I answered them, The word of the LORD came unto me, saying,
>
> Speak unto the house of Israel, Thus saith the Lord GOD; Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword.
>
> And ye shall do as I have done: ye shall not cover your lips, nor eat the bread of men.
>
> And your tires shall be upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another.
>
> Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I am the Lord GOD.
>
> Also, thou son of man, shall it not be in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters,
>
> That he that escapeth in that day shall come unto thee, to cause thee to hear it with thine ears?
>
> In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I am the LORD. (24:19-27)

The news shall come upon them as Job received his—devastating, heartbreaking, and uncontrollable stoppage of his losses: The oxen were plowing, the asses were feeding beside them, and the Sabeans fell upon them and took them away—-the fire of God is fallen from heaven and burned up the sheep. The Chaldeans fell upon the camels and carried them away; thy sons and thy daughters were eating and drinking wine in their eldest brother's house—there came a great wind from the wilderness, and fell upon the young men and they are dead" (Job 1:14-19)

In each instance, the reporter of such horrifying news said, "And I only am escaped alone to tell thee."

CHAPTER 25

The main purpose of the siege of Jerusalem and the destruction of the kingdom of Judah is God's punishment upon Israel for their open rebellion against His laws and their flagrant commission of the lewdest sins, which are not named among the heathen.

As in the words of Zechariah:

> So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy.
>
> And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction. (Zechariah 1:14-15)

We find that the heathen crushed Judah in their vengeance, and thus, God will take His vengeance upon them. Here in this chapter we find the Ammonites and Moabites, kinsmen to Israel, for they are descendants of Lot; and the other nation Edom, the descendants of Esau—which 500 years later came Herod the Great a descendant of Esau, who had become "King of the Jews the title bestowed by Caesar Augustus."

I. Wrath Against the Ammonites.

> The word of the LORD came again unto me, saying,
>
> Son of man, set thy face against the Ammonites, and prophesy against them;
>
> And say unto the Ammonites, Hear the word of the Lord GOD; Thus saith the Lord GOD; Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;
>
> Behold, therefore I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.
>
> And I will make Rabbah a stable for camels, and the Ammonites a couchingplace for flocks: and ye shall know that I am the LORD.
>
> For thus saith the Lord GOD; Because thou hast clapped thine hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel;
>
> Behold, therefore I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee of from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I am the LORD. (25:1-7)

Whereas Nebuchadnezzar had bypassed the Ammonites, who also had caused him trouble, to go and sack Jerusalem, yet Nebuchadnezzar would utterly destroy them too. And their punishment was due to the fact that they:

A. REJOICED

1. When the sanctuary was profaned.
2. When Israel was desolated.
3. When Judah went into captivity.

B. WERE TO BE PUNISHED

1. By the Babylonians setting up their palaces in them.
2. By the enemy dwelling in them.
3. By the enemy taking their fruit and drinking their milk.

4. Your dwelling shall be for stables.

C. BECAUSE (Verse 6)

1. They clapped their hands over Judah’s dilemma.
2. And stamped their feet.
3. And rejoiced in heart for Judah’s hurt.

D. ANOTHER SET OF PUNISHMENTS (Verse 7)

1. I will stretch out my hand upon thee.
2. I will deliver thee for a spoil to the heathen.
3. I will cut thee off from the people.
4. I will cause you to perish in other countries.
5. I will destroy thee—and thou shalt know that the LORD (Jehovah) has done it.

II. Judgment Against Moab.

> Thus saith the Lord GOD; Because that Moab and Seir do say, Behold, the house of Judah is like unto all the heathen;
>
> Therefore, behold, I will open the side of Moab from the cities, from his cities which are on his frontiers, the glory of the country, Bethjeshimoth, Baalmean, and Kiriathaim,
>
> Unto the men of the east with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations.
>
> And I will execute judgments upon Moab; and they shall know that I am the LORD. (25:8-11)

A. THE INDICTMENT

Look at Israel—they are no better than the Gentiles.

B. THE PUNISHMENT

1. I will open (expose) her side (flanks).
   - a. Beginning at their frontier.
   - b. The glory of that land.
2. I will give Moab (along with her sister nation, Ammon)
   - a. To the people of the east.
   - b. As a possession.
3. I will inflict punishment on Moab.

Then they shall know that I am the LORD (Jehovah)!

III. Judgment Upon Edom.

> Thus saith the Lord GOD; because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them;
>
> Therefore thus saith the Lord GOD; I will also stretch out mine hand upon

> Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword.
>
> And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord GOD. (25-12-14)

A. THE INDICTMENT

Edom has taken vengeance and greatly offended and revenged himself against the house of Judah.

B. THE SENTENCING

1. I will stretch out my hand upon Edom
2. I will cut off man and beast from it
3. I will make it desolate from Teman.
4. I will slay with the sword them of Dedan.

IV. Destruction Upon Philistia.

This is the old arch-enemy of Israel, and especially King David. They were Hamites from Africa.

> Thus saith the Lord GOD; Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy it for the old hatred;
>
> Therefore thus saith the Lord GOD; Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coast.
>
> And I will execute great vengeance upon them with furious rebukes; and they shall know that I am the LORD, when I shall lay my vengeance upon them. (25:15-17)

A. THE ACCUSATION

They have dealt with Judah by revenge, and thus have taken vengeance with a despiteful heart—they can’t forget the many losses with trouble caused by Israel and Judah. Judah had forgotten and forgiven.

I was in Jericho after the six-day war of 1967. We were allowed to go to the river Jordan but not across it. We were in a rented Arab car with a driver and friend. We came across a group of Israeli soldiers who, when they found out who we were and the Arabs were, broke open their flask of water and bread and gave to these conquered enemies. The war was over as far as the soldiers were concerned—now, “Let’s all forget it.” So soon we saw the heart of great soldiers. But the Philistines didn’t want to forget. They had better, for they were on the list for destruction by the Babylonians.

B. THE PUNISHMENT

Complete rebuke, chastisement, and destruction of this nation. Where are they today? Gone—The death sentence carried out.

The word “Cherethim” is pronounced “Kerethitis” (another name for the Philistines—the word begins with Ch or Kh. Those that live by the coast shall perish also. Israel, Judah, and the defeated Philistines shall know that “I” the LORD (Jehovah) am God!

CHAPTER 26

Against Tyrus! (Includes chapters 27 and 28)

I. Against the Man Himself.

> And it came to pass in the eleventh year, in the first day of the month, that the word of the LORD came unto me, saying,
>
> Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people: she is turned unto me: I shall be replenished, now she is laid waste:
>
> Therefore thus saith the Lord GOD; Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.
>
> And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock.
>
> It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord GOD: and it shall become a spoil to the nations.
>
> And her daughters which are in the field shall be slain by the sword; and they shall know that I am the LORD. (26:1-6)

This man is self-centered, self-righteous, self-sufficient, arrogant, possessive, greedy, boastful, void of understanding of God and God’s Word—ungodly.

He became king of Tyre (which is included in the gift of Palestine to Abraham, which Israel shall possess in the future).

Christ Jesus Himself visited there hundreds of years later, healing a woman’s daughter of demon possession (Matthew 15:21-28).

Little by little Tyrus made his city, called by his name, a center of world trade. The Phoenicians of which Tyre was located were the greatest traders by ship the world had ever seen. Their voyages included the great city of Tarshish, to which Jonah fled, but never reached. Solomon and King Hiram of the Phoenicians banded together, going to Tarsus, and brought back the gold of Ophir, silver, apes and peacocks. The voyage took three years, as the boats of both navies were built south of the ports of Israel on the Red Sea. There they circumvented Africa, then carried by the trade winds and streams to the banks of the Amazon River—then on to Tarshish, traded for the wares, then back to the ports of the Phoenicians and Israel.

Tyre became the World’s Fair of that day. The articles for sale included everything the world needed and desired. Food such as wheat could be purchased. Slaves were sold at a price, as were rugs, armaments, and medicine.

The enormous variety of trade brought riches untold until Tyrus had to recruit men for his professional career army. Their duty was to protect the wealth of goods as well as the silver and gold, and precious stones—whatever was wanted could be purchased for a price, and above all, they were to protect the King and guarantee his safety.

This is the background of the man Tyrus and his city, Tyre.

Remember, we are studying the Word of God. His Word is true and powerful, and that truth and power is offered and substantiated by God to His believers. We learn so much by the mistakes and sins of others, that we may profit by these acts and avoid them.

God has judgment for Tyrus because he rejoiced in the plight and defeat of Jerusalem (Judah) by Nebuchadnezzar (verse 7). Yet, Tyrus shall experience the same defeat by the same king, but her defeat shall be worse.

What a calamity to have God (Elohim) against you. Their walls are to be battered down as well as her towers. Nothing shall be left; her building site shall be clean as a rock.

The city shall be wiped off the map and become the location of the spreading of nets. She shall be spoiled by the nations, and her daughters that worked in the fields shall be slain (as Jerusalem was and shall be).

II. Against the City.

> For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people.
>
> He shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and cast a mount against thee, and lift up a buckler against thee.
>
> And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.
>
> By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach.
>
> With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.
>
> And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water.
>
> And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard.
>
> And I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the LORD have spoken it, saith the Lord GOD. (26:7-14)

Nebuchadnezzar, the ruler of the World, shall be the city’s enemy. Again the daughters are mentioned as being slain. The king shall set up his engines of war against the walls. Tyre’s riches are spoiled and her defenders slain.

In the conquest by Nebuchadnezzar, the city shall become a plain, it shall appear as a bare rock, to be used for fishers to dry and mend their nets. All the city’s buildings shall be cast into the sea, even its dust.

Perpetual desolation shall be the city, never to be built again. This curse has lasted for 2600 years, and the building blocks can be seen in the sea today (1990). I have personally visited the place, and have seen the fishermen there drying out their nets as prophesied, and the building blocks still in the sea (Mediterranean). Nebuchadnezzar’s destruction was complete with the annihilation of the people. There were many, however, who escaped.

After years passed, the escaped citizens of Tyre returned, and built a new city on an island, one-half mile from shore. This stood until Alexander the Great of Greece came, and sent his messengers to those in charge of the new city of Tyre, to allow him and his soldiers entrance into their city where he and his men could worship their gods together. This suggestion was refused. Alexander the Great then had his army to gather completely the stones left by Nebuchadnezzar and cast them into the sea.

They scraped the ground for every pebble and cast them into the sea and made a causeway from shore to the island—then he and his soldiers marched on the causeway to the new city and destroyed it! God said it and it was done!

III. Against Those Who Traded With Her.

> Thus saith the Lord GOD to Tyrus; Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?
>
> Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their broidered garments: they shall clothe themselves with trembling: they shall sit upon the ground, and shall tremble at every moment, and be astonished at thee.
>
> And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited of seafaring men, the renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror to be on all that haunt it!
>
> Now shall the isles tremble in the day of thy fall: yea, the isles that are in the sea shall be troubled at thy departure.
>
> For thus saith the Lord GOD; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee;
>
> When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living;
>
> I will make thee a terror, and thou shalt be no more: though thou be sought for, yet shalt thou never be found again, saith the Lord GOD. (26:15-21)

Could such a thing be possible to such a beautiful and wealthy city? The whole population and its wealth became property of Nebuchadnezzar and later of Alexander the Great.

No more would Tyre arise: the sea would cover her (the stones, building blocks); and the people would go to the “pit,” sheol, the place of departed souls.

As the scriptures say, it became—and still is—a place for the spreading of nets and the sea to fish in. I have been there—I have seen the causeway that Alexander the Great made, and the complete ruins of old Tyre. I’ve taken scores of pictures of them!

CHAPTER 27

This chapter deals with the products sold and the countries which provided them for Tyrus' fairs.

> Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs.
>
> They of the house of Togarmah traded in thy fairs with horses and horsemen and mules.
>
> Syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate.
>
> Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market.
>
> The merchants of Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.
>
> Thy riches, and thy fairs, they merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, and in all thy company which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin. (Ezekiel 27:12, 14, 16, 19, 22, 27)

I. Tyrus' Merchants and Wares.

> The word of the LORD came again unto me, saying,
>
> Now, thou son of man, take up a lamentation for Tyrus;
>
> And say unto Tyrus, O thou that art situate at the entry of the sea, which art a merchant of the people for many isles, Thus saith the Lord GOD; O Tyrus, thou hast said, I am of perfect beauty.
>
> Thy borders are in the midst of the seas, thy builders have perfected thy beauty. (27:1-4)

These words are lamentations—words spoken as it were at a funeral—Tyrus' funeral.

Tyrus' city, Tyre, was a wonder of the world, and a gem of the near east for its location and beauty. Alas, also, she shall be plundered, destroyed, and never seen again. The following list of countries and their articles to sell:

	Products	Countries	Materials
v. 5	Ship boards	Senir	Fir trees
	Cedar	Lebanon	Cedar
v. 6	Oars	Bashon	Oak
	Benches	Ashurites (of the isle of Chittim)	Ivory
v. 7	Sails which covered thee	Egypt	Fine linen and broidered work
v. 8	Mariners	Zidon and Arvad	Of Tyrus
v. 9	Pilots	Wise men	
	Caulkers	Ancient of Gebal & wise men	
	Mariners	Ships of the sea (world)	To trade for your wares
v. 10	In thy army, thy men of war (army)	Persia, Lud, Phut	Hung their shields and helmets on your walls and manifested your beauty.
v.11	Upon thy walls and in thy tower	Men of Arvad Gammadims	They hung their shields upon your walls, completing your beauty.
v. 12	Traded with you	Tarshish	Because of your wealth they provided silver, iron, tin, and lead.
v. 13	Traded with you	(Greece), (Javan), Tubal, Meshech	Exchanged slaves & articles of brass (bronze) for your wares (market)
v. 14	Traded in your fair	Beth Togarmah (Turkey)	Horses, horsemen (war), & mules
v. 15	Traded with you	Dedan (Rhodes) & many cities of the isles	They paid you horns of ivory, tusks & ebony
v. 16	Exchanged & traded with you	Syria (Aram)	Turquoise, purple fabric, embroidered work, fine linen, coral & agate (ruby)

Now we'll look at them this way:

	Countries	Products & Materials
v. 16	Syria	Emeralds, purple (cloth), broidered work, fine linen, coral, agate (rubies)
v. 17	Judah & Israel	Wheat from Minnith, Pannag (confections), honey, oil and balm for your wares
v. 18	Damascus	Wine from Helbon, white wool
v. 19	Dan, Javan (Greeks)	Wrought iron, cassia and calamus
v. 20	Dedan	Saddle blankets
v. 21	Arabia & princes of Kedar	Lambs, rams, goats
v. 22	Sheba, Raamah	Finest spices, precious stones, and gold
v. 23-24	Haran, Canneh, & Eden and merchants of Sheba, Asshur, and Chilmad	Beautiful garments in blue, embroidered work, multi-colored rugs
v. 25	Ships of Tarshish	Carried your wares to all the world

II. The End of Tyrus and His City Tyre

> The ships of Tarshish did sing of thee in thy market; and thou wast replenished, and made very glorious in the midst of the seas.
>
> Thy rowers have brought thee into great waters; the east wind hath broken thee in the midst of the seas.
>
> Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy caulkers, and the traders of war, that are in thee, and in all thy company which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin.
>
> The pasture lands shall shake at the sound of the cry of thy pilots.
>
> And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships; they shall stand upon the land.
>
> And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads; they shall wallow themselves in the ashes.
>
> And they shall make themselves utterly bald for thee, and gird them with sackcloth and they shall weep for thee with bitterness of heart and bitter wailing.
>
> And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyre, like the destroyed in the midst of the sea?
>
> When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.
>
> In the time when thou shalt be broken by the seas in the depths of the waters, thy merchandise and all thy company in the midst of thee shall fall.
>
> All the inhabitants of the coastlands shall be appalled at thee, and their kings

> shall be very much afraid; they shall be troubled in their countenance.
>
> The merchants among the people shall hiss at thee; thou shalt be a terror, and never shalt be any more. (Ezekiel 27:25-36)

The end of Tyrus, his city, and his wealth is predicted. His great loss and defeat shall be at the hands of Nebuchadnezzar, king of Babylon.

His ships shall be (sunk) sank, with its rich cargo, his paid army lost to the sword. A complete loss of men, ships, goods—and good will to the nations and their kings who did barter and were enriched by him.

This sounds like the lament over Babylon as found in Revelation 18. Babylon was used by God to devastate Tyrus and his city Tyre, and yet God will have this same Babylon to be destroyed in like manner.

Most people think Babylon the city, capital of Babylon the Empire, was destroyed by the Medo-Persian Empire. Babylon was never destroyed, not even by Greece or Rome. She was captured, but never destroyed. Babylon the City was existing as such at the time of Christ; even Peter wrote his first epistle from there. The city of Babylon stood until 600 A.D., but was by-passed by new trade routes. The city just deteriorated. In the last days in the Tribulation (70th Week of Daniel), the city shall flourish again, and become the center of a new World's Fair, and carry out the same trade as Tyre. But she, like Tyre, shall be completely destroyed. [Right now, old Babylon is rebuilding: the hanging gardens of Nebuchadnezzar are now rebuilt].

And after being destroyed, she (Babylon) shall never be rebuilt!

CHAPTER 28

God's words of judgment against:

I. Tyrus the Ruler of Tyre.

> The word of the LORD came again unto me, saying,
>
> Son of man, say unto the prince of Tyre, Thus saith the Lord GOD: Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas, yet thou art a man, and not God, though thou set thine heart as the heart of God.
>
> Behold, thou art wiser than Daniel; there is no secret that they can hide from thee.
>
> With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasuries;
>
> By thy great wisdom and by thy merchandise hast thou increased thy riches, and thine heart is lifted up because of thy riches.
>
> Therefore, thus saith the Lord GOD: Because thou hast set thine heart as the heart of God,
>
> Behold, therefore, I will bring strangers upon thee, the terrible of the nations; and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.
>
> They shall bring thee down to the pit, and thou shalt die the deaths of them that

> are slain in the midst of the seas.
>
> Wilt thou yet say before him that slayeth thee, I am a god? But thou shalt be a man, and not God, in the hand of him that slayeth thee.
>
> Thou shalt die the deaths of the uncircumcised by the hand of foreigners; for I have spoken it, saith the Lord GOD. (28:1-10)

Because of his wisdom—wiser than Daniel—and his wealth—something that Solomon could envy—he exalted himself to the glory of being God Himself. Nebuchadnezzar had vaulted himself to this lofty condition (Daniel 4:30) but was humbled by Elohim Himself.

The Lord GOD (Adonai Yahweh) shall cast you with your riches down to a very low degree—to prove you are but a man, and die as a man, and go to the pit (sheol, hades) as men have gone.

II. Satan Who Controlled Tyrus.

> Moreover the word of the LORD came unto me, saying,
>
> Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.
>
> Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.
>
> Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.
>
> Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.
>
> By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.
>
> Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.
>
> Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.
>
> All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more. (28:11-19)

As the Holy Spirit condemns Tyrus for thinking he is god, or a god, these words of God drift from Tyrus and latches onto Satan, who himself had fallen into the same sin of claiming deity.

> How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!
>
> For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:
>
> I will ascend above the heights of the clouds: I will be like the most High. (Isaiah 14:12-14)

Tyrus could not fill the description God speaks here of Satan.

"Thou hast been in Eden the garden of God" (verse 13). Satan was there all right—tempting Mother Eve, lying about God's Word and God's judgment, thus plunging her and the whole human race into the depths of sin—separated from God: reconciliation only to be made by the Seed of the Woman. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15). Woman, naturally, possesses no seed, but the Virgin to come shall have a Seed, and His name is JESUS!

"Thou art the anointed cherub" (verse 14). How close to God in fellowship and power he enjoyed. Remember, Moses on the mount received the plans of the Tabernacle. In the Holy of Holies was the ark of the Old Covenant—an ark of shittim wood overlaid with gold (Exodus 25:10). There was a gold covering known as the Mercy Seat. Also, with the Mercy Seat were two cherubim made facing towards each other with their eyes focusing on the Mercy Seat. These two cherubim were known as the Covering Cherubim—their plans were given to Moses, who copied for the Tabernacle the two cherubim of the two cherubim in heaven. Satan was one of the two heavenly temple's cherubim. Who was the other cherub is not known. Satan is called the "Anointed Cherub"—The Messianic Cherub!—so close to the Lord Jesus Christ!

Satan was perfect until iniquity was found in him—and that sin was the choosing of his own will and not God's:

> For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:
>
> I will ascend above the heights of the clouds; I will be like the most High. (Isaiah 14:13-14)

Satan, though the leader of a heavenly host of fallen angels, can still find audience with God (Job 1:6-7; 2:1-5). He will be dethroned after the Millennium when he is let loose out of the bottomless pit (Rev. 20:7-10), and makes one last try to overthrow God and His host. Satan will be defeated and cast into the lake of fire where the Beast (Antichrist) and the false prophet are—they will have been in hell's fire for one thousand years before Satan is cast there. His suffering shall be forever!

III. Zidon, the Sister City of Tyre.

> Again, the word of the LORD came unto me, saying,
>
> Son of man, set thy face against Zidon, and prophesy against it.

> And say, Thus saith the Lord GOD; Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I am the LORD, when I shall have executed judgments in her, and shall be sanctified in her.
>
> For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I am the LORD
>
> And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them, that despised them; and they shall know that I am the Lord GOD.
>
> Thus saith the Lord GOD; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob.
>
> And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the LORD their God. (28:20-26)

In the following chapters as well as these verses we’re considering, we find that judgment is coming upon the neighboring cities of Israel for their delight and rejoicing over God’s chastisement of Israel. Israel is God’s people—He, only, can judge His people, but woe be to that nation and that city that gloats over the perilous condition of God’s people which has suffered the “stripes of God.”

The “Day of the LORD (Jehovah)” is mentioned for the first time in verse 3. According to Zechariah 14:1-2:

> Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.
>
> For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. (Zech. 4:1-2)

The Day of the LORD begins in the middle of the 70th Week of Daniel and ushers in the Great Tribulation (Matthew 24:15-21). The Day of the LORD takes in the Great Tribulation plus the Millennium—1003 1/2 years:

> But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. (2 Peter 3:10)

The city of Zidon (called Sidon in the New Testament) shall suffer:

Verse 23 - Pestilence, blood into her streets, the wounded shall be judged by the sword. Look at the times the LORD (Jehovah) states “and they shall know that I am the Lord (Jehovah).”

IV. The Delay to Redeem Israel Over.

> And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them, that despised them; and they shall know that I am the Lord GOD.
>
> Thus saith the Lord GOD; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob.
>
> And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the LORD their God. (28:24-26)

The very land shall bear no more briers—the desert shall bloom as the rose (Isaiah 35:1)—no thorns. “They shall know that I am the LORD.”

Israel shall be regathered back to the Land from whence the LORD Jehovah has scattered them, and shall be sanctified there—it will be their land forever!

They shall dwell safely therein.

They shall build houses.

They shall plant vineyards.

They shall dwell with confidence—not afraid anymore. I will execute judgment on those who have despised Israel.

They shall know that I am the LORD (Jehovah).

CHAPTER 29

The siege is now on, beginning the ninth year, the 10th month, 10th day of King Zedekiah’s reign, and ending the ninth day, fourth month, and 11th year (2 Kings 25:1-3). This new revelation came to Ezekiel in the tenth year, twelfth day and tenth month—which makes it 5 months and 27 days before the siege would be over. The LORD (Jehovah) rebukes Pharaoh for his pride and reveals his punishment. This is Pharaoh Nechoh, the same pharaoh who engaged Josiah in battle, but had pled with the young inexperienced fighter not to draw up the battle lines; but to no success. The engaged armies fought and King Josiah lost his life. Josiah was a very spiritual king; surely a son of David; a king of righteousness.

The people of Judah had anointed Jehoahaz as King of Judah, but Pharaoh-Nechoh took him after he had reigned three months and put his brother Eliakim (2 Kings 23) on the throne of Judah and changed his name to Jehoiakim. This Pharaoh is the object of this 29th chapter.

I. The Pride of Pharaoh.

> In the tenth year, in the tenth month, in the twelfth day of the month, the word of the LORD came unto me, saying,
>
> Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt:
>
> Speak, and say, Thus saith the Lord GOD; Behold, I am against thee, Pharaoh

> king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself.
>
> But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.
>
> And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven.
>
> And all the inhabitants of Egypt shall know that I am the LORD, because they have been a staff of reed to the house of Israel.
>
> When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand. (29:1-7)

God declared the River Nile as being his river, for he had made it, and the fish therein God said he would draw Pharaoh out of his river and all the fish of his river with him and cast him by the hooks in his jaw into the wilderness. Yea, all the inhabitants of Egypt will know that Jehovah is the LORD.

You were supposed to be a strong (tree) but have turned out to be a splintered reed that pierces the shoulder.

II. The Devastation of Egypt.

> Therefore thus saith the Lord GOD; Behold, I will bring a sword upon thee, and cut off man and beast out of thee.
>
> And the land of Egypt shall be desolate and waste; and they shall know that I am the LORD: because he hath said, The river is mine, and I have made it.
>
> Behold, therefore I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syrene even unto the border of Ethiopia.
>
> No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.
>
> And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries. (Ezekiel 29:8-12)

Egypt is laid waste for 40 years—no one living there for those years. She shall, indeed, be a desolation.

There are some Bible teachers who ask two natural questions: (1) When shall this occur, and (2) Why can’t we find these 40 years of Egypt’s desolation in history books?

In answer to the first question, it hasn’t happened in the dispensation of grace (some 1900 years plus). It can’t happen in the Tribulation (70th Week of Daniel), for the Tribulation lasts for only seven years, while the devastation of Egypt lasts forty years. And with Christ on the throne in the Kingdom, it can’t happen then. It had to occur before the Dispensation of Grace began. All this is prophecy directed toward Pharaoh-Nechoh—sometime during the reign of Nebuchadnezzar or the Medo-Persian reign.

In answer to the second question of why isn't the fulfillment of this prophecy found by history writers? The answer is simple. All history of Greece and backwards was written by two Greek historians by the name of Herodotus (known as the father of history) and Xenophon, and their writings were flavored with the superiority of Grecian wisdom, etc. and they contradicted themselves on many occasions. Then, the answer is simple. They didn't know about the 40 year desolation of Egypt or thought it not important to write it down.

III. The Regathering of Egypt.

> Yet thus saith the Lord GOD; At the end of forty years will I gather the Egyptians from the people whither they were scattered.
>
> And I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom.
>
> It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.
>
> And it shall be no more the confidence of the house of Israel, which bringeth their iniquity to remembrance, when they shall look after them: but they shall know that I am the Lord GOD. (29:13-16)

Egypt shall be gathered back to her land, but shall remain a second rate nation from then on.

Verses 15 and 16: "they shall no more rule over the nations," and, "it shall be no more the confidence of the house of Israel."

IV. The Wages of Nebuchadnezzar's Army Secured.

> And it came to pass in the seven and twentieth year, in the first month, in the first day of the month, the word of the LORD came unto me, saying,
>
> Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled: yet he had no wages, nor his army, for Tyrus, for the service that he had served against it:
>
> Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army.
>
> I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for me, saith the Lord GOD. (29:27-20)

The upkeep of Nebuchadnezzar's army and the cost of the Tyrus campaign was astronomical; therefore, the Lord GOD (Adonai Jehovah) said He would give Egypt into the hands of Nebuchadnezzar, and what spoils he gained, he could turn into the wages he owed his army.

V. The Glories of Israel.

> In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the LORD. (29:21)

When the horn (government) of Israel is exalted, Israel shall know that I am Jehovah!

Before passing, we stress this fact that Egypt, though chastised by Jehovah, yet she shall be saved with Assyria, as Israel shall be saved in one day. (See Isaiah 19:18-25) Three nations together saved: Israel, Egypt, and Assyria.

> And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.
>
> Whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance. (Isaiah 19:20, 25)

Why? Egypt and Assyria preserved Israel while in bondage. Egypt kept Israel alive for 430 years. Egypt even protected the child Jesus at the time of Herod's killing the boy babes 2 years and younger. "I will bless them that bless thee and curse him that curseth thee" (Genesis 12:3).

CHAPTER 30

(CHAPTERS 30, 31, 32: THE ENEMY WITHOUT)

(CHAPTERS 34, 35, 36: THE ENEMY WITHIN)

More judgment is to be poured out upon Egypt.

I. The Day of the LORD.

> The word of the LORD came again unto me, saying,
>
> Son of man, prophesy and say, Thus saith the Lord GOD; Howl ye, Woe worth the day!
>
> For the day is near, even the day of the LORD is near, a cloudy day: it shall be the time of the heathen.
>
> And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down.
>
> Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword.
>
> Thus saith the LORD; They also that upholdeth Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord GOD.
>
> And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted.
>
> And they shall know that I am the LORD, when I have set a fire in Egypt, and when all her helpers shall be destroyed.
>
> In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt:

> for, lo, it cometh. (30:1-9)

We know from other scriptures that the Day of the LORD (Jehovah) shall be in the future, beginning with the antichrist spoiling Jerusalem with the armies of the nations. [Zechariah 14:2:—Rome was one great nation divided into two divisions: Eastern, the capitol being Constantinople; Western, the capitol being the city of Rome. But in the last days (7th week of Daniel) she shall be composed of many nations. ("For nation shall rise against nation, and kingdom against kingdom" Matt. 24:7) as spoken of by the LORD Jesus, and revealed by Daniel.

> And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.
>
> And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.
>
> And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seek of men: but they shall not cleave one to another, even as iron is not mixed with clay. (Daniel 2:41-43)

The world today is organized into the "Third World" known as the United Nations, which is the Revised Roman Empire] and goes on through the Tribulation to the Return of Christ.

Things will happen in chapters 29, 30, 31 to Egypt in the day of Nebuchadnezzar will be likened unto the great battles of the nations during the Tribulation.

God has given Egypt to Nebuchadnezzar, whose spoils the King shall pay the wages of his soldiers (29:18-19) for the Tyrus campaign (verse 4).

Ethiopia and Libya (verse 5) shall be united under Magog (Russia) in the first half of the tribulation (Ezekiel 38:5). Lydia and Chub were near Egypt and would come into the effects of the war with Nebuchadnezzar. All peoples who are in sympathy with Egypt shall share her suffering (verses 6-9).

II. The Destruction of Egypt.

> Thus saith the Lord GOD; I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.
>
> He and his people with him, the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.
>
> And I will make the rivers dry, and sell the land into the hand of the wicked: and I will make the land waste, and all that is therein, by the hand of strangers; I the LORd have spoken it.
>
> Thus saith the Lord GOD; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt.
>
> And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No.
>
> And I will pour my fury upon Sin, the strength of Egypt; and I will cut off the

> multitude of No.
>
> And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph shall have distresses daily.
>
> The young men of Aven and of Pi-beseth shall fall by the sword: and these cities shall go into captivity.
>
> At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity. (30:10-18)

Verse 10 (A) Nebuchadnezzar shall be the Destroyer.

Verse 11 (B) Those who are in league with Egypt shall also be destroyed.

Verse 12 (C) Her rivers shall be dried up, and land sold—as Joseph was in Egypt.

Verse 13 (D) Jehovah shall destroy the idols.

(E) There will be no more a prince.

(F) HE will put a fear in the land.

Verse 14 (G) HE will make Pathros (upper Egypt) desolate (29:12).

Verse 15 (H) HE will set fire to Zoan, a Delta city—a royal storehouse on the Nile.

(I) HE will execute judgment on No—upper metropolis built upon both sides of the Nile River. Name of the ancient city Thebes.

Verse 16 (J) SIN, city, shall have great pain. A fortress city only 3 miles from the sea—it must first be captured before Egypt would fall.

Verse 17 (K) The young men of Aven shall fall by the sword; this city located in lower Egypt. There was the royal canal here, that led to Suez.

Verse 18 (L) Tehaphnehes shall be darkened. This city became a refuge for some of the Jews who fled from the war of Nebuchadnezzar with Judah. Jeremiah (Jeremiah 43:9-11) was commanded to hide great stone in the brick kiln of this city of Tehaphnehes, for there Nebuchadnezzar will set up his throne over these rocks.

The city has been rediscovered by Flinders Petrie, and identified with modern Tell Defenneh on the eastern-most mouth of the Nile River in the Delta in Egypt.

III. The Development of Nebuchadnezzar.

> And it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the word of the LORD came unto me, saying,
>
> Son of man, I have broken the arm of Pharaoh King of Egypt; and, lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.
>
> Therefore thus saith the Lord GOD; Behold, I am against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand.
>
> And I will scatter the Egyptians among the nations, and will disperse them through the countries.
>
> And I will strengthen the arms of the king of Babylon, and put my sword in his

> hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded man.
>
> But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I am the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.
>
> And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I am the LORD. (30:20-26)

Verses 20-26 = God's destruction of Egypt by breaking the arm of Egypt, causing the sword to fall out of his hand, and scatter Egypt among the nations, and in doing so Jehovah shall strengthen the arm of Nebuchadnezzar, putting My sword in his hand.

They shall know that I am the LORD (Jehovah) when I put my sword into Nebuchadnezzar's hand, thus scattering Egypt among the countries.

CHAPTER 31

Verse 1 states that this prophecy came to Ezekiel in the third month, the first day, and the 11th year of Zedekiah's reign (3-1-11). The siege ended because no food was left. Surrender was demanded, and was granted. This happened (2 Kings 25:1-3) on the 4th month, 9th day, and 11th year—thus the prophecy came to Ezekiel 1 month and 8 days before Jerusalem's siege was over.

I. The Prophet Commissioned.

> And it came to pass in the eleventh year, in the third month, in the first day of the month, that the word of the LORD came unto me, saying,
>
> Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness? (Ezekiel 31:1-2)

Again Pharaoh and Egypt become the object of the LORD'S (Jehovah's) prophecy.

II. The Prophecy Continued.

> Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.
>
> The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field.
>
> Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth.
>
> All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.
>
> Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.
>
> The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chesnut trees were not like his branches; nor any tree in the

> garden of God was like unto him in his beauty.
>
> I have made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him. (Ezekiel 31:3-9)

A. Of a great tree (verse 3).

It is called "Assyrian," located in Lebanon among the great cedars of Lebanon.

B. With a great growth (verses 4-5).

It was the water it was planted by that caused it to grow so large.

C. For multiple uses (verses 6-9).

Like Nebuchadnezzar's dream (Daniel 4:10-13), the branches spread out for the birds to lodge there, and all the beasts of the field brought their young; also the nations of the earth sought for its shade.

His branches could not be measured and compared to, even Eden's trees in the garden of God, envied him.

III. The Prophecy Fulfilled.

> Therefore thus saith the Lord GOD; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height;
>
> I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness.
>
> And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him.
>
> Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches:
>
> To the end that none of all the trees by the waters exalt themselves for their height, neither shoot their top among the thick boughs, neither their trees stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.
>
> Thus saith the Lord GOD; In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him.
>
> I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.
>
> They also went down into hell with him unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen.